

LIBRARY
Theological Seminary,

PRINCETON, N. J.

No. Case, Dis 49 I
No. Shelf, Sec 1 7
No. Book, 3
No.

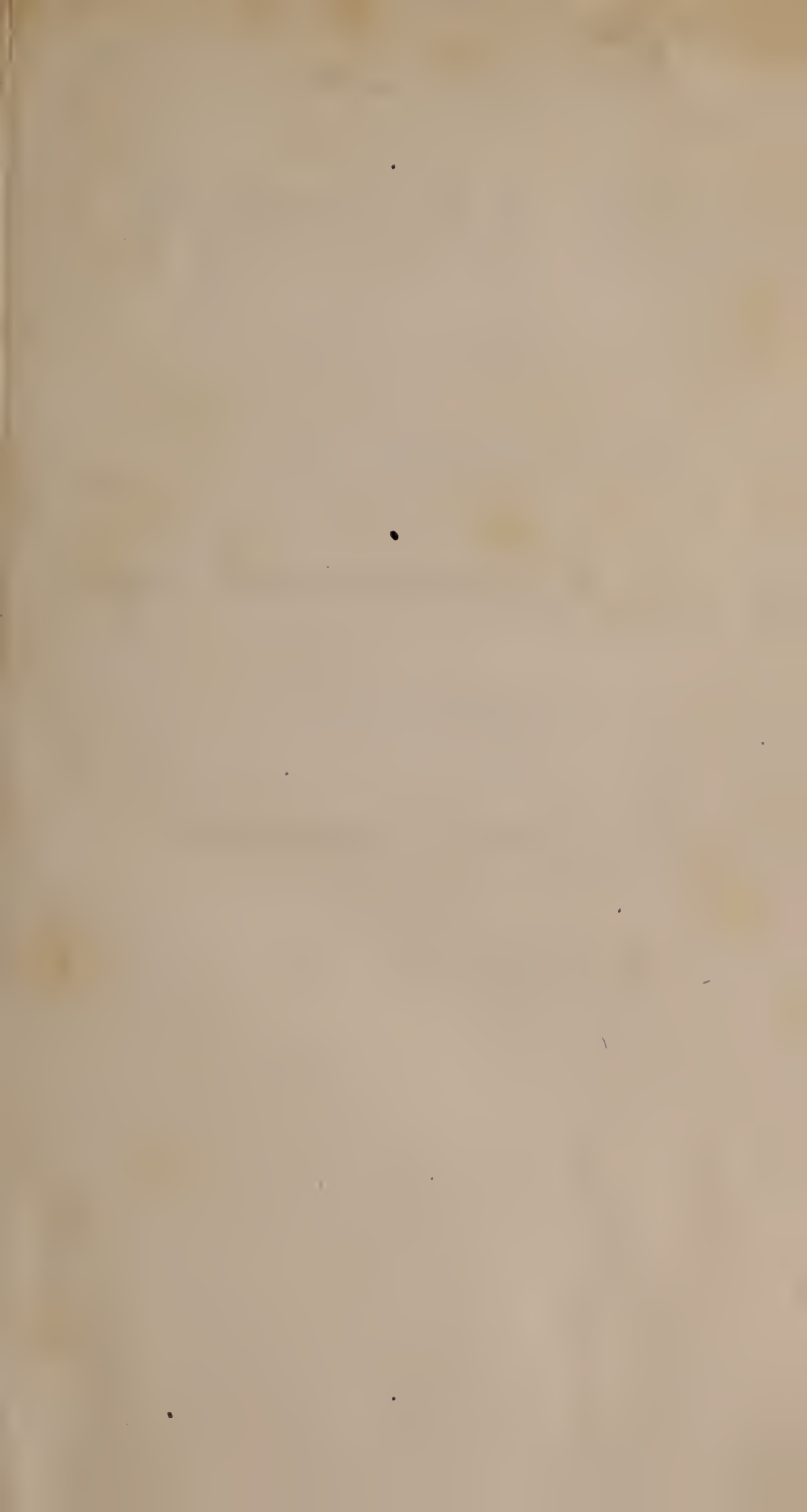
RESERVE
STORAGE

THEOLOGICAL SEMINARY.

Princeton, N. J.







THE
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1856.

VOL. LII.

BOSTON:

PRESS OF T. R. MARVIN, 42 CONGRESS STREET.

1856.

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; and
the profits devoted to the promotion of the missionary cause.

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

- Abeih station, 4, 133-4, 180-1; seminary, interesting pupils, &c., 180
- Abenauis, mission to, 13
- Adabazar—see Constantinople
- Adana—see Aintab
- Adrianople—see Constantinople
- Ahmednuggur mission, 7, 28, 83-4, 122-3, 172-4, 188, 197-202, 234, 273-5, 303-5, 330; annual survey, 7; licensure of Sidoo Bapoojee, 28; churches, 7; Mahars at Kolgaw, 83; Khoker, 122; labors, 123; annual report, 172-4; church formed, 188; report of the first church, 197; of the second church, 198; preaching tours, 199; persecution of two young men, 200-1; baptism of two young men, 234; account of two young brahmin converts, 273; interesting baptisms, 303; sympathy with converts, 304; death of a blind native Christian, 330
- Aintab station, 4, 112, 208-9; 230-32, 270-2; church at, 39; Sabbath school at, 38; Kessab, 35, 209, 271; Oorfa, 112, 271; church formed, 113; Bitias, 209, 271; Tarsus, 209, 231, 271; Adyaman, 208; ordination at Adana, 230; communion at Adana, 231; Adana, 271; annual report, 270-2; Killis, 271; Birjik, 272
- Aleppo station, 36-7, 65-7, 272; removal of missionaries from, 65
- American Board, annual survey of its missions, 1-13; finances of, 29, 318, 359, 380; special meeting, 92, 97-103; annual meeting, 253, 318, 353; next meeting, 371
- Address of missionaries to British Ambassador at Constantinople, 184
- American Systematic Beneficence Society, 217
- Amoy mission, 9, 167-70, 221; annual survey, 9; churches, 9, 167, 170; schools, 168; theological class, 168; persecution, 169, 170; arrival of missionaries, 221
- Antioch, 36, 41, 123; arrival of Mr. and Mrs. Morgan, 156, 228-30, 316; encouragement at Bitias, 229; ordination at Kessab, 229; vicinity of Kessab, 230; visits to Kessab and Bitias, 316; climate of Antioch, 317
- Anderson, Rev. Dr., letters from, 33-41
- Annual survey of missions, 1-13
- Arabkir station, 4, 117, 265-7, 295-8, 375-6; progress at, 117; persecution at, 177; annual report, 265-7; labors among and account of the Kuzzel-bash, 296-8; promise at Shehuk, 375
- Arcof mission, 8, 221; annual survey, 8; churches, 8; schools, 8; arrival of missionaries, 221
- Armenian mission, 4, 14-16, 46-7, 60, 67-80, 112-18, 123, 134-40, 177-9, 188-9, 206-9, 227-32, 252, 257-73, 282, 289-98, 316-18, 333-38; annual survey, 4; schools, 4; printing, 4; churches, 4; arrival of Mr. and Mrs. Allen, 60; of Mr. and Mrs. Pollard, Mr. Trowbridge, and Misses Tenney and West, 123; controversy among the Armenians, 138; annual meeting, 252, 257-73; changes in location of missionaries, 257; review of the field, 257-8.
- Ascension Island, 10, 42, 58-9, 161-3, 193-5, 225-7, 279-82, 376-8; small-pox, 10; labor, 42, 161; peace at, 43; arrival of Mr. Doane, 59; prospects for the future, 163; visit to Strong's Island, 193; McAskill Islands, 193-4; urgent call for help, 194; other parts of Micronesia, 194-5, 227; annual report, 225; preaching, 225; education, tours, and medical labors, 226; opposition of foreigners, 226; journal of Dr. Gulick, 279; Bonabe religion, 280; death of the King, 280; visits from chiefs, 281-2; want of a vessel, 377
- Assyrian mission, 6, 16, 47-8, 60, 80, 118-20, 140-2, 176, 205-6, 331-3; annual survey, 6; arrival of missionaries for, 60; annual report, 140; trials of a convert, 118; Mardin, 119; Geolle, 120; the war, 142; movement in Jebel Tour, 176; Protestant community formed, 176; gospel in Koordish, native helpers, cases of interest, &c., 332
- Baptist Missionary Society, English, 25-6
- Baptist Missionary Society, General, 25
- Baptist Missionary Union, 213-17
- Basle Missionary Society, 25
- Batticotta—see Ceylon
- Hebek—see Constantinople
- Beirût station, 5, 179, 379; annual report, 179
- church schools, &c., 179
- Bengal Missionary Conference, 147-56
- Bennington—see Choctaws
- B'hamdûn, 5, 179; annual report, 179
- Bhingar—see Ahmednuggur
- Bibliographical notices, 20-4, 88-91
- Bombay mission, 7, 171-2; annual survey, 7; annual report, 171-2; need of the gospel felt, 172; need of more laborers, 172
- Broosa—see Constantinople
- Boxes, &c., to missionaries, 58
- Baptist Free Mission Society, 217
- Baghechejûk, 73-4, 134-6, 259, 261, 283; Mr. Parsons's removal to, 73; Mr. Everett's visit, 73; letter from a native, 74; Turkish judge and Bible, 135; coffee shop, 136; annual report, 261; accessions to the congregation and spread of the truth, 293-4
- Canton mission, 9, 124, 307-10, 316, 322; annual survey, 9; improvement, 124; annual report, 307-10; tour of Mr. Vrooman to the interior, 316; translation of a Chinese placard, 323
- Chinese Evangelization Society, 220
- Cesarea station, 4, 47, 113, 208, 268, 282; church at, 47, 113; Moslem inquirers, 47; inquirers,

- 114; Nigda, 114; the work in other villages, 115; advance of the reformation, 208, 232; annual report, 268
- Ceylon mission, 9, 60-1, 124, 156, 170-1, 236-8, 253, 275-7, 283, 306, 349; annual survey, 9; churches, 9, 275; schools, 9, 277; annual meeting of, 60-1; native pastor ordained, 61; labors, 124; encouragement, 156; obstacles and results, 170-1; dedication, 236; a storm, 236; memory of Mr. Poor, 237; forty years since, 237; labors at Chavagacherry, 237; report of Panditeripo station, 253; annual report, 275-7; Batticotta seminary, 277; additions to the church, 283, 349; dispensary, 283; Oodooville boarding school, list of pupils, 306; small pox, 349
- Cherokees, mission to, 12, 27, 220; annual survey, 12; annual report, 220; church, 12, 27, 220; schools, 12, 220; press, 12
- Choctaws, mission to, 11, 220-1, 238, 252; annual survey, 11; churches, 11; schools, 11; interest manifested and call for help, 221; death of Miss Aiken, 238; additions to the church, 252
- Constantinople station, 4, 14, 72-4, 134-8, 317; new church organized, 14; Bible and Moslems, 15; the future of Constantinople, 51; Nicomedia, 72, 259, 262; Bebek, 259, 260; Pera, 259; Adabazar, 259, 262, 294; Broosa, 259; review of the year, 137; fruit of the gospel, 133; annual report, 253; progress of the work, 317
- Correspondence with missionaries, 57
- Church Missionary Society, 245-8
- Church of Scotland, schools and preaching in India, 346-8
- China, missions in, statistics of each city, 19
- Dakotas, mission to, 12; annual survey, 12; church, 12
- Demirdesh—see Constantinople
- Departure of missionaries, 23, 189, 318
- Deputation to India, report of special committee on, 365
- Diarbekir station, 6, 47-8, 118-20, 205; change at, 6; climate, 47; additions to church, 47; Haanee, 48, 206; annual report, 205; schools, 206
- Divrik—see Kharpoot and Tocat
- Duff, Rev. Dr., address of, 49-50
- Donations, 29, 61, 92, 125, 157, 189, 221, 253, 285, 318, 349, 382
- Dwight—see Cherokees
- Deir-el-Kummer station, 5
- Egin—see Arabkir
- Erzroom station, 4, 76-80, 264, 295; visit to Khanoos, 76-9; life of the villagers, 77; Baron Harootun, 78; fall of Kars, 79; annual report, 264; another church formed, 295
- English Bible and Missionary Societies, contributions to, 243
- Episcopal Prot. church, U. S. Board of missions of, 55
- Fairfield—see Choctaws
- Freewill Baptist mission, 27, 55
- Fuh-chau mission, 9, 84-5, 166-7, 277, 283, 349; annual survey, 9; preaching, 9; schools, 9; education and preaching, 166; books, 10; a pretended revelation, 84; Chinese views of Christianity, 85; distribution of tracts, 166; chapels, 167; new location, 277; opposition and abuse, 278; first convert baptized, 283; death of Mr. Cummings, 284; death of Mrs. Doolittle, 349
- Gaboon mission, 2, 43-4, 91, 108-9, 156, 209-12, 284, 339-40, 371-5; annual survey, 2; death of Mrs. Herrick, 2; preaching, 2, 210; annual report, 209-10; school, 2, 156, 210, 284; Pangwes, 3, 44, 108, 211, 212, 340; visit to Shikani towns, 43; climate of, 91; slavery among the Pangwes, 108; superstition of the natives, 109; robbery of Messrs. Adams and Preston, 211; state of the work, 339; reinforcements wanted, 340; arrival of Dr. Ford, 340; death of Mr. Adams, 371
- Gawar station, 6, 143, 175, 303; trouble from the Koords, 175; school, 175; changes, 303; prospect in the mountains, 303
- Greece, mission to, 3, 252; annual survey, 3; attendance on Sabbath, 3; theological class, 3, 252; printing, 3, 252; unquiet state of the kingdom, 252
- Haanee—see Diarbekir
- Hawaiian Missionary Society, 341-4.
- Has-beiya station, 5, 111
- Hass-keuy—see Constantinople
- Homs station, 5, 112
- Hatti-sherif of the Sultan of Turkey, 181
- Ifumi—see Zulus
- Inanda—see Zulus
- Irish mission, 27
- Jews, mission to, 3, 272; annual survey, 3; Thesalonica, 3, 272; discontinuance of the mission, 272
- Jews, British Society for Propagating the Gospel among the, 220; London Society for the same, 344.
- Kessab—see Aintab and Antioch
- Khanoos—see Erzroom
- Kuzzel-bash, the, 296-8
- Kharpoot station, 41, 267; annual report, 267; disturbance at the funeral of a child, 334; calls from new places, 335; visit to the mountains, 336; Choonkoosh, 337
- Killis—see Aintab
- Kolapoor mission, 7, 124, 143-4; annual survey, 7; schools and books, 7, 144; annual report, 143; preaching, 143
- Koomkapoo—see Constantinople
- Lenox—see Choctaws
- London Missionary Society, 248-52
- Leipsic Missionary Society, 25
- Lutheran Missionary Society, (U. S.) 55
- London Society for promoting Christianity among Jews, 341
- Letters to missionaries, 57
- Missions in China, statistics of, 19
- Madras mission, 8, 252; annual survey, 8; churches, 8; schools, 8; press, 8; additions to the church, 252; account of the converts, 252-3
- Marquesas mission, 315, 341-4
- Madura mission, 8, 124, 144-7, 235, 316, 325-30; annual survey, 8; churches, 8, 124, 144, 325; schools, 8, 145-6; annual report, 144-7; changes in the mission, 145; seminary, 235; distribution of tracts and translation of books, 236; deaths of catechists, 316; admissions to church, 325; new churches to be formed, 325; labors in the villages and tours, 327; an old papal church, 328; salt pans, 329
- Moravian missions, 51-3, 85-8; in Jamaica, 187, 219
- Mandahasalie—see Madura
- Manepy—see Ceylon
- Marash station, 4, 67-70, 189, 269-70, 289; disturbances and robberies at, 67-70; visit of Mr. Schneider, 70-2; admissions to the church, 71, 290; additions to the Protestants, 189; annual report, 270; church officers elected, &c. 289; inquiry and progress, 290-1

- Marsovan station, 4, 262
 Moosh—see Erzroom
 Mosul station, 6, 16, 80, 140-2, 176; progress at, 16, 80; annual report, 140; Protestant community formed, 176
 "Morning Star," 234, 330
 Missionaries, letters, boxes, &c. to, 57-8
 Micronesia mission, 10, 42, 53-9, 161-3, 193-5, 225-7, 279-82, 313-15; annual survey, 10; labors, 161; prospects for the future, 163; McAskill Islands, 193-5; annual report Ascension Island, 225; journal of Dr. Gulick, 279; arrival of Dr. Pierson, 313
 Nestorian mission, 6, 28, 81-3, 121-2, 142-3, 156, 174-5, 203-5, 232-4, 298-303, 331; annual survey, 6; education, 6; additions to the church, 7, 28, 203, 299; relations to Persian government, 28; annoyance from officers of, 81, 142; letters from officers of, 121; labors, 82; do. of the native helpers, 83; prospects for the future, 121, 300, 302; press, 122; dispute between Persian government and English ambassador, 156, 301; continued hostility of Persian government, 174; revivals in villages and seminaries, 203-4, 234; conversion of a papal missionary priest, 331; visit of English embassy, 233; a family poisoned, 233, 300 memoir of Dea. Gewergis, 239-43; visit to Tergawer, 298; war with Affghans, 331
 Nicomedia—see Constantinople
 Norwegian mission, 27
 Nova Scotia mission, 27
 Netherlands Missionary Society, 53
 Ojibwas, mission to, 12; annual survey, 12; treaty with U. S. 12
 Oroomiah—see Nestorian mission
 Presbyterian Board of Foreign Missions, 213
 Paris Missionary Society, 252
 Pera—see Constantinople
 Pergamos—see Smyrna
 Postal arrangements in Turkey, 56; postage to missionaries, 58
 Rodosto—see Constantinople
 Rhenish Missionary Society, 54
 Reformed Presbyterian mission, (Scotland,) 55
 Sandwich Islands, 11, 59, 157, 310-12, 315; annual survey, 11; progress, 11; churches, 11; new house of worship at Kohala, 59; contributions at Waimea, 157; volcanic eruption, 59; annual report, statistics, &c., 310-12; Marquesas mission, 315, 341-4
 Satara mission, 7, 196-7, 283; annual survey, 7; annual report, 196-7; native helpers and inquirers, 197; death of Mrs. Munger, 283
 Scutari—see Constantinople
 Senecas, mission to, 13, 18, 27; annual survey, 13; churches, 13; contributions, 13; schools, 13; orphan asylum, 13; account of three aged Indians, 18; religious interest among, 27
 Seroor station, 7, 202; encouragement in the villages, 202
 Shanghai mission, 10, 17, 157, 164-6, 195-6, 221, 321-2; annual survey, 10; admissions to the church, 17, 322; account of Mrs. Wong, 17; review of the year, 157; annual report, 164; itinerating labors of Mr. Aitchison, 165; manner in which preaching is received, 165, 195; preaching places and services, 195; arrival of Mrs. Blodget, 221; visit of Mr. Bridgman to Fuh-chau, 321
 Sidon station, 109
 Sivas station, 4, 74, 116, 264, 337-8; reception of Messrs. Parsons and Plumer, 74; inquirers, 75; labors, 76; character of the people, 116; of the priests, 116; church, 117; annual report, 264; Sabbath services, inquirers, and neighboring towns, 338
 Smyrna (Armenian) station, 4, 46, 183, 227, 291-3, 378; Thyatira, 46, 227; Pergamos, 46; additions to the church, 183; trials of converts, 228; persecution of a Greek protestant, 291-3
 Strong's Island, 10, 193, 313-15; visit of Ascension Island missionaries, 193; arrival of Dr. Pierson, 313; a converted sailor, 314
 Syrian mission, 5, 23, 45, 60, 65-7, 109-12, 124, 129-34, 179-81, 282; annual survey, 5; death of Mr. Whiting, 23, 45, 67; obituary notice of, 129-33; press, 5; schools, 5, 124; seminary, 133-4; arrival of Mr. and Mrs. Aiken, 60; protestants at Aleppo, 66; annual report, 109-12; persecution at Alma, 110; arrival of missionaries, 124; death of Mrs. Aiken, 282
 Thessalonica—see Jews
 Tillipally—see Ceylon
 Tocat station, 4, 60, 123, 138, 232, 263, 338-9, 379; Dr. Jewett robbed, 60; theological students, 138; happy death, 139; additions to the church, 60; labors, 123; Zile, 123, 232; work in the city, 232; annual report, 263; the present contrasted with nine years since, by Mr. Powers, 338
 Trebizond station, 4, 15, 178, 206-7, 265, 317, 379; changes and removals, 15; efficacy of divine grace, 16; signs of progress, 178; bookstore opened, 178; attempt to prevent a wedding and its results, 206-7; annual report, 265; tours by Mr. Powers, 317
 Tripoli station, 5, 111.
 Turkish Missions Aid Society
 Thyatira—see Smyrna
 Tuscaroras, mission to, 13; annual survey, 13; church, 13; schools, 13
 Umtwalumi—see Zulus
 United Presbyterian Missions, (Scotland,) 217
 Wudaley—see Ahmednuggur
 Wesleyan Missionary Society, (English,) 24; missions in Canada, 185, 343
 Yuzgat—see Cesarea
 Zulus, mission to, 3, 28, 103-8, 124, 156; annual survey, 3; preaching, 3; churches, 3; additions to, 28, 104, 124; schools, 3, 104; annual report, 103; seminary, 104; an unblest marriage, 107; arrival of Mr. and Mrs. Pixley, 156

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

- Abraham, Andrew, 3
 Abraham, Mrs, 3
 Adams, H. M., 2, 3, 43, 44, 91,
 109, 209, 211, 339, 371
 Adams, Mrs. Sarah C., 3
 Agnew, Miss Eliza, 9
 Aiken, Edward, 5, 60, 180
 Aiken, Mrs., 5, 60, 282
 Aiken, Miss L. M., 11, 233
 Aitchison, William, 10, 18, 164
 Alexander, W. P., 10
 Alexander, Mrs. 10
 Allen, O. P., 4, 60, 257, 379
 Allen, Mrs., 4, 60, 379
 Andrews, C. B., 10
 Andrews, Mrs., 11
 Arms, Miss Maria P., 11
- Bailey, Edward, 10
 Bailey, Mrs., 10
 Baldwin, C. C., 9, 84, 85, 166,
 283
 Baldwin, Mrs., 9
 Baldwin, Dwight, 10
 Baldwin, Mrs., 10
 Baldwin, William O., 10
 Baldwin, Mrs., 10
 Ball, Dyer, 9
 Ball, Mrs., 9
 Ball, J. N., 4, 46, 113, 208, 268,
 269, 282
 Ball, Mrs., 4
 Ballantine, H., 7, 28, 172, 173,
 183, 198, 199, 202, 234, 273,
 303, 330
 Ballantine, Mrs., 7, 330
 Barker, W. P., 7, 122, 172
 Barker, Mrs., 7, 122
 Beebee, A. G., 4, 37, 71, 72,
 189, 269
 Beebee, Mrs., 4
 Beckwith, E. G., 11
 Beckwith, Mrs., 11
 Benjamin, Nathan, 4
 Benjamin, Mrs., 4
 Bennet, Miss Hannah, 11
 Benton, W. A., 5, 34, 35, 179
 Benton, Mrs., 5
 Best, Jacob, 2, 108.
 Best, Mrs., 2
 Bird, William, 5, 34, 133
 Bird, Mrs., 5
 Bishop, Artemas, 11
 Bishop, Mrs., 11
 Bissell, Lemuel, 7, 28, 83, 172,
 174, 202
 Bissell, Mrs., 7
 Bliss, Asher, 13
 Bliss, Mrs., 13
- Bliss, Daniel, 5, 28, 124, 232
 Bliss, Mrs., 5, 28, 124
 Bliss, E. E., 4, 257, 262, 293
 Bliss, Mrs., 4
 Bliss, Isaac G., 4, 99
 Bliss, Mrs., 4
 Blodgett, H., 10, 18, 164, 195
 Blodgett, Mrs., 10, 221
 Boing, E. L., 12
 Boing, Mrs., 12.
 Bond, Elias, 10
 Bond, Mrs., 10.
 Bonney, Samuel W., 9, 318
 Bonney, Mrs., 318
 Bowen, George, 7, 171
 Breath, Edward, 6, 82, 156, 174,
 331
 Breath, Mrs., 6
 Brewster, Mrs. Mary G., 9
 Bridgman, Elijah C., 10, 17, 157,
 164, 321
 Bridgman, Mrs., 10, 17, 164
 Brown, Miss Lydia, 11
 Burgess, Ebenezer, 7
 Burnell, T. S., 9, 60, 276, 277
 Burnell, Mrs., 9
 Bushnell, Albert, 2, 43, 91, 108,
 210, 339, 371
 Bushnell, Mrs., 2
 Byington, Cyrus, 11
 Byington, Mrs., 11
- Calhoun, S. H., 5, 33, 34, 37, 38,
 39, 67, 129, 133, 180, 181
 Calhoun, Mrs., 5
 Chamberlain, J. D., 11
 Chamberlain, Mrs., 11
 Chamberlain, Mrs. M. P., 11
 Chandler, J. E., 8, 144
 Chandler, Mrs., 8
 Cheney, Miss Sarah, 5
 Child, Miss P. G., 11
 Clark, E. W., 11, 221
 Clark, Mrs., 11
 Clark, William, 4, 117, 118, 177,
 257, 260, 266, 296
 Clark, Mrs., 4
 Coan, G. W., 6, 81, 82, 232, 243,
 303
 Coan, Mrs., 6
 Coan, Titus, 10, 59
 Coan, Mrs. 10
 Cochran, J. G., 6, 28, 203, 300,
 302
 Cochran, Mrs., 6
 Conde, Daniel T., 10
 Conde, Mrs., 11
 Copeland, C. C., 11, 220
 Copeland, Mrs., 11
- Copeland, H. K., 11
 Copeland, Mrs., 11
 Crane, Mrs. Ann E., 6, 300
 Crane, Oliver, 4, 35, 39
 Crane, Mrs., 4
 Cummings, Seneca, 9, 167, 284
 Cummings, Mrs., 9
- Dada, Miss H. A., 11, 12
 Dean, Samuel C., 318
 Dean, Mrs., 318
 DeForest, H. A., 5, 179, 181
 DeForest, Mrs., 5
 Denny, Miss M. E., 12
 Doane, E. T., 10, 58, 193, 225,
 281, 376
 Doane, Mrs., 10, 225, 281
 Dodd, E. M., 3, 4, 257, 261, 378
 Dodd, Mrs., 3, 4
 Döhne, J. L., 3
 Döhne, Mrs., 3
 Dole, Daniel, 11
 Dole, Mrs., 11
 Doolittle, Justus, 9, 166, 284,
 321
 Doolittle, Mrs., 9, 349
 Doty, Elihu, 9, 167, 169
 Doty, Mrs., 9
 Dunmore, G. W., 4, 266, 267,
 296, 331, 333
 Dunmore, Mrs., 4
 Dwight, H. G. O., 4, 5, 72, 73,
 137, 252, 258, 317
 Dwight, Mrs., 4
- Eddy, W. W., 5, 33, 37, 65, 67
 Eddy, Mrs., 5.
 Edwards, Miss Jerusha, 13
 Edwards, John, 11, 238, 252
 Edwards, Mrs., 11
 Emerson, J. S., 11
 Emerson, Mrs., 11
 Everett, J. S., 4, 14, 73, 74, 134,
 137, 257, 258, 260
 Everett, Mrs., 4, 258
- Fairbank, Samuel B., 7, 99, 101,
 171, 221, 318
 Fairbank, Mrs., 318
 Farnsworth, W. A., 4, 113, 115,
 230, 337
 Farnsworth, Mrs., 4
 Farrar, Miss Cynthia, 7, 172
 Fay, Miss Catharine, 11
 Fisk, Miss Fidelia, 6, 82, 204,
 239, 242
 Foot, Horace, 5
 Foot, Mrs., 5
 Ford, George, 8, 99

- Ford, Mrs., 8
 Ford, H. A., 2, 99, 189, 340
 Ford, Mrs., 2, 189
 Ford, J. E., 5, 33, 34, 35, 37, 65,
 66, 67, 179, 379
 Ford, Mrs., 5
 Fox, Miss Caroline A., 13

 Gaston, Miss C. A., 11, 12
 Gleason, Anson, 13
 Gleason, Mrs., 13
 Goodell, William, 4, 15, 137,
 259
 Goodell, Mrs., 4
 Goodell, Edwin, 4
 Goodell, Mrs., 4
 Goodell, Miss Isabella H., 4
 Goodell, Miss M. E., 4
 Goulding, Miss Harriet, 11
 Graves, Mrs. M. L., 7
 Green, S. F., 8, 60, 283
 Grout, Aldin, 3, 105
 Grout, Mrs., 3
 Grout, Lewis, 3, 103, 124
 Grout, Mrs., 3
 Gulick, L. H., 10, 42, 161, 226,
 279, 313, 376
 Gulick, Mrs., 10, 161, 226, 281
 Gulick, Peter J., 11
 Gulick, Mrs., 11

 Harding, Charles, 318
 Harding, Mrs., 318
 Hall, Benjamin F., 13
 Hall, Mrs., 13
 Hall, Miss Lois W., 12
 Hamlin, C., 4, 74, 257, 259, 260
 Hamlin, Mrs., 4
 Hancock, Miss E. Y., 12
 Hartwell, Charles, 9, 167
 Hartwell, Mrs., 9
 Haskell, H. B., 6, 60, 332
 Hastings, E. P., 8, 60, 61, 156,
 237, 276, 277
 Hastings, Mrs., 8
 Haynes, Miss Melvina, 4, 258
 Hazen, Allen, 7, 171, 172, 202
 Hazen, Mrs., 7
 Herrick, H. P., 2, 3, 209
 Herrick, Mrs., 2
 Herrick, James, 8, 124, 144
 Herrick, Mrs., 8
 Hinsdale, Mrs. Sarah C., 4
 Hitchcock, H. R., 11, 310
 Hitchcock, Mrs., 11
 Hobbs, S. L., 11, 221
 Hobbs, Mrs., 11
 Hotchkiss, E., 11
 Hotchkiss, Mrs., 11
 Hotchkiss, John J., 11
 Howland, W. W., 8, 60, 61, 124,
 157, 236, 276, 277
 Howland, Mrs., 8
 Hume, R. W., 7
 Hume, Mrs., 7
 Hunt, P. R., 8
 Hunt, Mrs., 8
 Hurd, Isaac N., 8, 252
 Hurter, G. C., 5, 33, 124
 Hurter, Mrs., 5
 Hough, Miss E. J., 13

 Ireland, W., 3, 28
 Ireland, Mrs., 3

 Jessup, H. H., 5, 28, 124
 Jewett, Fayette, 4, 60, 232, 263,
 264, 337
 Jewett, Mrs., 4, 263

 Johnson, Edward, 11, 28
 Johnson, Mrs., 11
 Johnston, T. P., 4, 39, 40
 Johnston, Mrs., 4
 Jorammon, J. S., 9, 221
 Jorammon, Mrs., 9, 221

 Kent, Miss Mary, 13
 Ker, Miss Sarah, 12
 King, Jonas, 3, 4, 252
 King, Mrs., 3
 Kingsbury, Cyrus, 11
 Kingsbury, Mrs., 11
 Kinney, Mrs. M. L., 11
 Knapp, George C., 6, 60, 332
 Knapp, Mrs., 6, 60, 332

 Ladd, Daniel, 4, 35, 46, 188, 227
 261, 291
 Ladd, Mrs., 4, 46
 Lansing, A. G., 11
 Lansing, Mrs., 11
 Lathrop, Edwin, 11, 12
 Lathrop, Mrs., 11, 12
 Lathrop, Mrs. L. E., 13
 Libby, Samuel T., 11
 Lindley, Daniel, 3
 Lindley, Mrs., 3
 Little, Charles, 8, 144, 327
 Little, Mrs., 8
 Lobdell, Henry, 6, 140, 141
 Lobdell, Mrs., 6
 Lord, Miss L. H., 12
 Lord, N. L., 9, 61, 170, 277, 349
 Lord, Mrs., 9
 Lyman, D. B., 10
 Lyman, Mrs., 10
 Lyons, J. L., 5, 34
 Lyons, Mrs., 5
 Lyons, Lorenzo, 10, 59, 157
 Lyons, Mrs., 10

 Macy, William A., 9, 124, 308,
 322
 Marsh, D. W., 6, 16, 140, 332
 Marsh, Mrs., 6
 McKinney, Silas, 3, 318
 McKinney, Mrs., 3, 318
 McMillan, G. W., 8
 McMillan, Mrs., 8
 Meigs, B. C., 8, 60, 61, 236, 276
 Mellen, William, 3, 107
 Mellen, Mrs., 3
 Mills, C. T., 9, 99
 Mills, Mrs., 9
 Morgan, H. B., 3, 46, 123, 156,
 228, 229, 257, 316
 Morgan, Mrs., 3, 123, 156
 Munger, S. B., 7, 172, 196
 Munger, Mrs., 7, 283
 Muzzy, C. F., 8, 144
 Muzzy, Mrs., 8

 Noyes, J. T., 8, 144, 325
 Noyes, Mrs., 8
 Nutting, David H., 6, 47, 206,
 332
 Nutting, Mrs., 6, 332
 Nutting, G. B., 4, 39, 318
 Nutting, Mrs., 313

 Osunkhirhine, P. P., 13
 Orr, James, 12
 Orr, Mrs., 12

 Paris, John D., 10
 Paris, Mrs., 10
 Parker, B. W., 11
 Parker, Mrs., 11

 Parsons, Benjamin, 4, 74, 75, 76,
 116, 263, 264
 Parsons, Mrs., 4, 74, 76, 263
 Parsons, J. W., 3, 73, 257, 261,
 273, 283, 293
 Parsons, Mrs., 3, 261, 273
 Peabody, Josiah, 4, 265, 295
 Peabody, Mrs., 4
 Peck, Miss Abigail, 13
 Peet, Lyman B., 9, 166, 167, 277,
 283
 Peet, Mrs., 9
 Perkins, G. A., 4, 67, 68, 70, 72,
 189, 269, 289
 Perkins, Mrs., 4
 Perkins, Justin, 6, 82, 121, 122,
 203, 239, 298, 302
 Perkins, Mrs., 6
 Pettibone, Ira F., 4, 137
 Pierce, E. J., 2
 Pierce, Mrs., 2
 Pierson, George, 10, 313, 315
 Pierson, Mrs., 10, 313, 315
 Pixley, Stephen C., 3, 156
 Pixley, Mrs., 3, 156
 Plumer, Alexander R., 4, 74, 263,
 264, 379
 Plumer, Mrs., 4, 74, 76, 263
 Pogue, John F., 10
 Pogue, Mrs., 10
 Pollard, G. A., 4, 28, 123, 257,
 295
 Pollard, Mrs., 4, 28, 123
 Poor, Daniel, 9, 100, 236, 275,
 276
 Poor, Mrs., 9, 275
 Potter, Joshua, 13
 Potter, Mrs., 13
 Powers, P. O., 4, 15, 178, 206,
 317, 337, 338
 Powers, Mrs., 4
 Pratt, A. T., 4, 35, 37, 38, 39, 41,
 67, 112, 113, 229, 290
 Pratt, Mrs., 4, 38, 289, 290
 Preston, Ira M., 2, 3, 44, 91, 209,
 211
 Preston, Mrs., 2, 91, 339
 Pruden, Miss H. E., 11
 Pulsifer, Charles, 12
 Pulsifer, Mrs., 12

 Ranney, T. E., 12
 Ranney, Mrs., 12
 Rendall, John, 8, 124, 144, 316,
 325
 Rendall, Mrs., 8
 Rhea, S. A., 6, 82, 143, 175, 203,
 233, 300, 302, 303, 331
 Rhea, Mrs., 6, 143, 175, 300, 302,
 303
 Rice, Miss Mary S., 6, 82, 204,
 242, 298, 302
 Richardson, Sanford, 4, 76, 77,
 78, 79, 257, 265, 295, 375
 Richardson, Mrs., 4
 Riggs, Elias, 4, 257, 258, 260
 Riggs, Mrs., 4
 Riggs, Stephen R., 12
 Riggs, Mrs., 12
 Rockwood, Gilbert, 13
 Rockwood, Mrs., 13
 Rogers, Mrs. Mary W., 11
 Rood, David, 3, 104
 Rood, Mrs., 3
 Rowell, G. B., 11
 Rowell, Mrs., 11

 Sanders, M. D., 9, 61, 276, 277
 Sanders, Mrs., 9

- Schauflier, W. G., 3, 184, 257, 272
 Schauflier, Mrs., 3
 Schermerhorn, H. R., 11
 Schneider, B., 4, 35, 37, 41, 70, 71, 72, 113, 203, 229, 230, 269, 290
 Schneider, Mrs., 4, 35, 38, 39, 40, 72
 Seudder, E. C., 8, 221
 Seudder, Mrs., 8, 221
 Seudder, H. M., 8
 Seudder, Mrs., 8
 Seudder, J. W., 8, 221
 Seudder, Mrs., 8, 221
 Seudder, John, 8, 100
 Seudder, Joseph, 8
 Seudder, Mrs., 8
 Seudder, William W., 8
 Seudder, Mrs., 100
 Seudder, Miss Louisa, 8, 221
 Shearer, Miss Jane T., 13
 Shelton, Charles S., 8, 147
 Shelton, Mrs., 8
 Shipman, W. C., 10
 Shipman, Mrs., 10
 Smith, Mrs. Corinth J., 4
 Smith, Eli, 5, 33, 45, 179
 Smith, Mrs., 5
 Smith, James W., 11
 Smith, Mrs., 11
 Smith, J. C., 9, 60, 61, 253, 276
 Smith, Mrs., 9
 Smith, Lowell, 11, 312, 315, 341
 Smith, Mrs., 11
 Snow, B. G., 10, 313
 Snow, Mrs., 10, 313
 Spaulding, Levi, 9, 60, 61, 236, 276, 283, 306
 Spaulding, Mrs., 9
 Spooner, W. A., 11
 Spooner, Mrs., 11
 Spooner, Miss Abby, 12
 Stark, O. P., 11
 Stark, Mrs., 11
 Stevens, Miss Martha L., 13
 Stocking, W. R., 81, 82, 239
 Stocking, Mrs., 6
 Stoddard, D. T., 6, 81, 82, 122, 203, 233
 Stoddard, Mrs., 6
 Stone, S. B., 3
 Stone, Mrs., 3
 Surges, A. A., 10, 43, 161, 163, 193, 225, 226
 Surges, Mrs., 10, 226
 Swain, Miss Jerusha E., 12
 Talmage, J. V. N., 9, 167
 Talmage, Mrs., 9
 Taylor, H. S., 8, 144
 Taylor, Mrs., 8
 Teele, Edwin, 12
 Teele, Mrs., 12
 Tenney, Miss M. E., 4, 28, 123
 Thomson, W. M., 5, 34, 39, 109, 110, 181
 Thomson, Mrs., 5
 Thurston, Asa, 10
 Thurston, Mrs., 10
 Torrey, C. C., 11, 12
 Torrey, Mrs., 11, 12
 Tracy, William, 8, 144, 235, 325
 Tracy, Mrs., 8
 Trowbridge, T. C., 4, 28, 123, 257
 Tyler, Josiah, 3, 106, 107
 Tyler, Mrs., 3
 Van Dyck, C. V. A., 5, 34, 109, 110, 132
 Van Dyck, Mrs., 5
 Van Lennep, H. J., 4, 28, 39, 60, 123, 138, 232, 264
 Van Lennep, Mrs., 4
 Vrooman, Daniel, 9, 307, 308, 309, 316
 Walker, Augustus, 6, 47, 118, 119, 205, 331
 Walker, Mrs., 6, 205
 Walker, William, 2, 156, 284, 372
 Walker, Mrs., 2
 Webb, Edward, 8, 144, 325
 Webb, Mrs., 8
 Wellman, Mrs. S. M., 13
 Wentz, H. A., 12
 West, Miss Maria A., 4
 West, Miss Sarah, E., 4, 28, 123, 261
 Wetmore, C. H., 10
 Wetmore, Mrs., 10
 Wheeler, L. H., 12
 Wheeler, Mrs., 12
 Whitcomb, Miss Mercy, 11
 Whiting, G. B., 5, 28, 33, 45, 67, 129, 133, 179
 Whiting, Mrs., 5, 132
 Whitney, Mrs. M. P., 11
 Whittlesey, Eliphalet, 11, 99
 Whittlesey, Mrs., 11
 Wilcox, Abner, 11, 310
 Wilcox, Mrs., 11
 Wilder, H. A., 3, 104
 Wilder, Mrs., 3
 Wilder, R. G., 7, 124, 143, 144
 Wilder, Mrs., 7, 144
 Willey, Worcester, 12
 Willey, Mrs., 12
 Williams, S. W., 9, 19, 307, 308, 309, 322
 Williams, Mrs., 9, 140
 Williams, W. F., 6, 80, 176
 Williamson, T. S., 12
 Williamson, Mrs., 12
 Williamson, Miss Jane S., 12
 Wilson, D. M., 5, 34, 65, 111, 112
 Wilson, Mrs., 5
 Winslow, Miron, 8, 99, 101, 221, 252
 Wise, Miss Eunice, 13
 Wood, William, 7, 99, 318
 Wood, Mrs., 318
 Woodward, Miss H. E., 11
 Worcester, S. A., 12, 27
 Worcester, Mrs., 12
 Wright, Mrs. H. B., 12
 Wright, Asher, 13, 18, 27, 99
 Wright, Mrs., 13
 Wright, A. H., 6, 81, 121, 142, 175, 233, 300
 Wright, Mrs., 6

THE
MISSIONARY HERALD.

VOL. LII.

MAY, 1856.

No. 5.

American Board of Commissioners for Foreign Missions.

Beirut.

OBITUARY NOTICE OF MR. WHITING.

THE death of Mr. Whiting, for so many years a missionary of the Board in Syria, was announced in the Herald for January. One of his associates, Mr. Calhoun, has since prepared an interesting sketch of our departed brother; and the friends of missions will doubtless be glad to see this memorial of an honored and most estimable servant of Christ.

Outward Life.

Mr. Whiting was born, August 30, 1801, in Canaan, New York. His father was a deacon of the church in that place, and lived to a good old age, distinguished throughout his religious life for high spiritual attainments. His mother died when he was but eight years old. The early years of our departed friend seem to have been spent on his father's farm. In the autumn of 1818, when he was seventeen years of age, he went from home to a boarding-school, where he remained a year, and then returned to his father's house, much against his will. "I had long had," he says in an early record of those days, "an ardent desire for a liberal education; but at this time, as my friends did not wish me to enter any other than the clerical profession, and as I could not with my present views and feelings think of such a course, they dissuaded me from prosecuting my studies." The year 1819 he spent at home.

In the spring of 1820, being then eighteen years of age, the great change from death to life passed over him; and he returned to his studies with new vigor, no doubt, and certainly with new hopes and aims. He graduated at Union College in 1824, spent the following year in teaching at Marietta, Pennsylvania, entered the theological seminary at Princeton in 1825, completed his theological course in 1828, and was employed for a year or more as an agent in advocating the cause of missions. In December, 1829, he married Miss M. S. Ward, of Newark, New Jersey, and early in 1830 left his native country as a missionary for Syria, where he landed in May of the same year. Here he labored and prayed for twenty-five years, with the exception of visits to Constantinople, the United States, and Switzerland, for reasons of health; and hence he ascended to his reward. He was stationed at Beirut till the autumn of 1834, at which time he was transferred to Jerusalem. There he labored nine years, returning to Beirut in 1843. In the autumn of 1844, he was transferred to Abeih, where he remained till the autumn of 1849, when he was again transferred to Beirut.

Conversion.

Mr. Whiting, though a man of deep Christian experience, seems not to have been in the habit of keeping a diary; certainly he did not after he became a missionary. Since his death, however, a few brief notes of his earlier religious

history have been found, from which we are able to gather some items of interest. From these it appears that he did not remember of having any serious or at least permanent religious impressions, until he was seventeen years of age. "Like most other sinners," he says, "I was much afraid of death, and often alarmed when in danger, and sometimes constrained to cry to God for mercy. I used often to wish there were no God, that thus I might spend eternity here in my sins, without the fear of death. Religion I hated, and only wished to have it before I died, that I might escape hell. The fear of God's wrath, and the influence of parental authority, together with a regard to my reputation, restrained me from most of those crimes which render men abominable, and exclude them from virtuous society." He mentions two sins, however, from the indulgence of which nothing restrained him, an ungovernable temper, and the habit of swearing, into the latter of which he says, he forced himself. "Thus year after year passed on," he continues, "without any very remarkable occurrence, except it be remarkable that such a presumptuous, gospel-despising, and God-provoking sinner was so long borne up from hell." To us who have long known the deceased, it is difficult, with all our convictions of the total ruin of our nature, to associate profaneness and an ungovernable temper with our beloved brother at any period of his life. But so it must have been; and herein grace is the more magnified.

In the year 1818, when he was seventeen years of age, there was considerable seriousness in his native town, chiefly among the youth. He at length became anxious about his soul, and had, as he thought, some desires to become a subject of the work. His fears, he says, were particularly excited by reading Doddridge's *Rise and Progress*. "The chapter in which the pious, affectionate man takes his leave of the poor, unhappy creature who refuses to listen to his expostulations, was peculiarly affecting. It moved me to tears. It was while reading this book that I first began to pray." These fears, however, seem not to have been followed by a sound conversion. He broke off from some of his sins; but by degrees he returned to the world, and became ashamed of his seriousness, which had obtained for him the appellation of "deacon" among his school-fellows; and he confesses that henceforward none were more careless or foolish than himself.

Early in 1820, Canaan was again visited with an outpouring of the Spirit. "From the commencement of this glorious revival," to quote his own words, "I rejoiced to see sinners awakened, though in regard to myself I had occasion to weep and mourn." He passed through a season of deep darkness, the law of God doing within him a work of mighty power. He now obtained a clear view of the desperate depravity of his heart, and was convinced that sovereign grace alone could deliver him. His views of God and the law, and of himself also, as noted in his diary at that period, are just such as those who were well acquainted with him, feel to be in perfect accordance with the character of his piety, as exhibited to the end of his life. As soon as he obtained a hope of pardon and of acceptance, as appears from the date, he drew up a covenant with God, embracing much of the form recommended by Doddridge, but greatly enlarged, and closing thus: "Signed and sealed, in the presence of the All-seeing God, this 24th day of April, Anno Domini one thousand eight hundred and twenty. G. B. Whiting." In this covenant is the following paragraph, not found in Doddridge, evidently expressing his own convictions: "Laying myself at thy feet with shame and confusion of face, and smiting upon my breast, I say with the humble publican, 'God be merciful to me a sinner!'" I acknowledge, O Lord, that I have been a great transgressor. My sins have reached unto heaven, and mine iniquities are lifted up into the skies. The irregular propensities of my corrupt and degenerate nature have, in ten thousand aggravated instances, wrought to bring forth fruit unto death; and if thou shouldst be strict to mark iniquity against me, I must be silent under the load of guilt, and immediately sink to destruction." To the last day of his life he retained, but with an ever-increasing depth of conviction, these humbling views of the depravity of his whole nature.

Resolution to become a Missionary.

The only record we find on this subject is contained in the following extract, dated at Princeton, January, 1827: "My attention has for several years been more or less directed to the subject of missions, with reference to ascertaining my personal duty. But more especially during the last nine or twelve months I have been led to examine with deep interest the question: 'Is it my duty to become a

missionary ?' That it is the duty of some to preach the gospel to the heathen, I have no doubt. I believe it to be the duty of some in this seminary. And the fact that none here were known to have devoted themselves to this work, has impressed still more deeply on my mind the necessity of inquiring whether I ought not to be one who will go to the heathen. My anxiety on the subject has at times been intense. It appears to me the most momentous question I have ever agitated. I have professed, and at times, I hope, have really felt, a willingness to go wherever the Lord is pleased to send me. But the difficulty of deciding the great question I have found to be very serious. It has not been easy to know my own heart, or whether I am really willing to know my duty, and to do it when known. But if my heart does not deceive me, I have endeavored to be honest and serious in the inquiry. I believe the desire of my heart has been, at times at least, 'Lord, make me to know the way wherein I should walk.' Many objections to my entering upon missionary life have presented themselves to my mind. But my prevailing impression has been, during the last six months, that it is my duty to do so." In this extract we see again that which was characteristic of his piety, in all his subsequent days, a stern regard to duty. That some should preach to the heathen he did not doubt; that some in that seminary should do so, was clear. Why should not he? He considered the question with deep anxiety and earnestness. None around him were disposed to go. But this fact, so far from silencing his own conscience, only impressed his mind the more deeply with the importance of the subject in reference to himself. No romantic thought, no desire to gratify his curiosity in visiting foreign lands, seems to have influenced him. Nothing but a simple regard to the will of the Lord. The result was a determination to be a missionary; and another result was a spirit of contentedness and of perseverance in his work for a quarter of a century.

Moral Qualities.

1. He was a *conscientious* man. He was so on all occasions. That sense of duty which was so keen when he first considered the question of going abroad, followed him to the end. He felt that he was called to be a missionary; and so he must prepare to preach in a strange and difficult tongue. To this

work, therefore, he gave himself with untiring diligence. He conscientiously labored after and attained to a very competent knowledge of the Arabic, speaking and preaching in it with great accuracy and acceptance. He could not have been contented with anything short of this. Take another illustration. As one of a body of associated missionaries, he felt his full degree of responsibility for the acts of that body, and in consequence realized his obligation to be present at all meetings for deliberation. To do this his conscientiousness was often severely tested. He was of a comparatively feeble frame, and was unable to endure without great fatigue the hardships of journeying in this debilitating climate, and among a semi-civilized people. Many of the years that he lived in Syria he was at Jerusalem. Yet he never failed to attend the annual meetings of the mission, which of necessity were usually held in Beirut, though to do this required of him ordinarily twenty days of travel. The same physical infirmities rendered his attention to the business of these often protracted meetings greatly exhausting. Still he was always present, and never failed to give earnest heed to the matters that came before the mission. To persons otherwise constituted, and in the enjoyment of more vigorous health, this travel, and this meeting with brethren for consultation, might have been very easy and very agreeable. To him it was agreeable; for he loved his brethren, and loved thus to meet with them; but it required of him a sacrifice which nothing but a firm resolve to discharge his ministerial and missionary duties could have persuaded him to make.

2. He was a man of *steadfast faith*. I use this expression in a missionary sense. The Arab field is usually conceded to be pre-eminently difficult and trying to the faith of the missionary. Our departed brother encountered all these discouragements and difficulties, for a quarter of a century, with a faith that never failed, and, I may add, that scarcely faltered. When some, disheartened not only by the ordinary obstacles to progress, but still more by the then existing civil wars and commotions, left the field, his confidence never abated, and his resolution to live and die in the prosecution of the arduous but glorious work of evangelizing the Arab race remained unshaken. Nor was this the result of a mere constitutional firmness of purpose. It was rather the result of a strong con-

fidence in the God of missions. It was of a piece with that steadiness of action and stern regard to duty which characterized him when he entered upon the work. He was convinced that God called him to be a missionary; that he called him to be a missionary in Syria. Nor would he leave the field till the same divine hand should clearly point out some other post of service.

3. He *walked with God*. He was eminently a spiritual man; and he would have been called, even in a more Puritanic age than ours, an experienced Christian. His sense of sin was deep; his sense of his own sinfulness and guilt was particularly so. His place of retirement witnessed to many a groan. How often in our communings together has he mourned over the power of evil within him, and wondered whether such depravity could consist with a renewal of the heart! A necessary result of this conviction of personal unworthiness was profound humility. And in this humility, apparent to all, and felt by all to be real, was the clearest proof of his walk with God. His prayers, wherever offered, his sermons, his conversations,—all proclaimed that God dwelt in him, and he in God. He never claimed to have attained to a full assurance of faith, nor to be in the possession of high sensible joys. It is not probable that he had, ordinarily, a lively sense of near access to the Savior. But he had that unwavering confidence in the promises of God to believers, and evidently that deep conviction that he was one in sentiment and feeling with his Savior, which enabled him to rise above the world, and which maintained within him a hope of which he was not ashamed. He was a diligent reader of the Bible; and the Psalms, that storehouse of Christian experience, were evidently most familiar to him. He loved the books of the olden time, Howe and Flavel and Leighton. He admired the stamp of piety of his old Professor, Dr. Alexander, and always spoke of him with great regard. His views of evangelical truth were clear; and the righteousness of Christ was his only hope. He loved his Savior, and consecrated all to his service. Can it be doubted, then, that he “walked with God?”

Other Characteristics.

Mr. Whiting was a *good preacher*. His sermons were carefully prepared, though seldom fully written out; and they were delivered with great propriety and solemnity. Though not eloquent in the ordi-

nary sense of the term, his words were weighty and impressive, and uttered from a sincere heart. The burden of his preaching was, “Christ and him crucified.”

He was a *true patriot*. He felt a real interest in the welfare of his country; and was keenly alive to whatever affected her character in the eyes of the nations. He labored to keep himself acquainted with her current history, religious and civil, was cheered at her progress, and anxious only that it should be moderated by a religious conservatism.

He labored successfully to *obey the injunctions of Paul*: “Be kindly affectioned one toward another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality.”

Yet he was not *perfect*. Some of his imperfections we saw. Would that no greater infirmities were found in us! All that was defective, he bewailed; all that savored of godliness, he ascribed to divine grace.

His Sickness and Death.

During the last summer, Mr. Whiting's health appeared to be better than it had been for several preceding years. He spent several months on the mountains, but often went down to Beirut to preach on the Sabbath. Dr. Anderson's visit to us was in September. In that visit and its results Mr. Whiting felt a lively interest and gratification. This renewed intercourse with one whom he so highly esteemed, in whose wisdom and experience he had so much confidence, and with whom he had maintained so extended a correspondence, was cheering and reviving to his spirit. Soon after the close of the meetings, which were continued for more than a week, he was taken ill, so ill that he felt it advisable to send for Dr. Van Dyck. By degrees he recovered from the attack, and commenced in earnest his preparations for removal to Abeih, where by the decision of the mission he was to be henceforth stationed, it being found that, with his growing infirmities, the labor at Beirut was too much for him. That removal he had nearly effected, and his house here was ready for him. But into it he entered no more; for the Savior had prepared for him a “house not made with hands.”

He went to Beirut from the village where he had spent the summer with Mrs. Whiting, late in October, to com-

plete the arrangements for his residence in Abeih. On the first Sabbath in November he felt that he must preach again to his old people, and sent to them a notice to that effect. He met them; and his text was: "I am in a strait betwixt two, having a desire to depart and be with Christ." When he had done, people spoke of the unusual solemnity of his words, and how he dwelt, and loved to dwell, on those remarkable expressions of the Apostle, little thinking that they should hear his voice no more. On Monday he seemed as well as usual, attended to business, and wrote letters to friends. On Tuesday morning he awoke refreshed, and remarked that he had slept soundly. An hour or two later he was attacked with a diarrhea, which in the evening developed itself in the form of Asiatic cholera. The ordinary remedies were given; and on Wednesday the disease was seemingly checked; but at evening he fell into a stupor which continued till Thursday morning, November 8, when he was quietly released by the Lord, whom he loved.

He said but little during his illness; nor could he, for his voice was weak, and his exhaustion extreme; nor had he need, for he had spoken for five and twenty years. The Savior whom he had endeavored to serve, he was assured, as he expressed himself to one of his brethren, would not forsake him. He had not, he said, a lively sense of the nearness of the Savior; but, as had long been his habit, he still trusted in him. "Be not anxious," he said to his wife; "God will do right." He had left the disposal of himself to his Lord in life, and the manner and circumstances of his death he was content to leave also to the same good Being. The following paragraph from the covenant which he had made with God thirty-five years before, was a prayer which awaited its fulfillment in the hour of his dissolution, and was not forgotten by a covenant-keeping Savior: "Dispose my affairs, O God, in a manner which may be most subservient to thy glory and my own truest happiness. And when I shall have done and borne thy will upon earth, call me hence at what time and in what manner thou pleasest. Only grant that, in my dying moments, and in the near prospect of eternity, I may remember these my engagements with thee, and may employ my latest breath in thy service; and do thou also, O Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant, even though I

should then be incapable of recollecting it."

Abeih.

ANNUAL REPORT.

MR. CALHOUN was the only missionary at this station, when the present year commenced, Mr. Bird having been previously transferred to Deir-el-Komr. It was hoped that Mr. Whiting would find a post of less difficulty and responsibility at Abeih than he was filling at Beirut; hence the change proposed by his brethren, which is mentioned in the foregoing notice. But the Lord had other thoughts concerning him!

The Light spreading.

Mr. Calhoun first speaks of the state of his congregation at Abeih. His words are as follows: "We have not been left without witness that God is gracious. Our congregations have been larger than at any former period, averaging for the year about seventy. The attention to preaching has been uniformly good, and at times a deep seriousness has pervaded the audience. Five have been added to the church, and there are now twelve or fifteen applicants for admission, most of whom will probably be received at our next communion." In respect to the general aspect of the people committed to his spiritual oversight, Mr. Calhoun says: "Our field was never more open to direct evangelical labor. On all sides we find inquirers after the right way. Our church members, now numbering sixteen, are to be found in seven different villages. Individuals are applying for admission from six other villages. Their light cannot be hid. Their influence is felt; and we may hope for a still more rapid diffusion of the truth. If it be the day of small things, it is also the day of hopeful things. What we have seen is one indication of divine mercy to this land. May we not regard it as a pledge of greater things than these?"

There have been six primary schools attached to this station; but a part of them will be connected hereafter with Kefr Shima. The boys' school at Abeih has about sixty pupils; and the one for girls numbers about thirty. As to the success and efficiency of this branch of the educational department, nothing is said.

The Seminary.

After saying that the design of the seminary is to create "an efficient native agency in the department of teaching and preaching," Mr. Calhoun proceeds to speak of his success. "Although we have not hitherto been able to secure our object to a large extent, at least in the matter of preaching, we are making progress, we think,

in the right direction. Many of our best teachers are graduates of the seminary; and, apart from simple teaching, they are useful helpers in extending a knowledge of the truth. Our number just now is twenty-four, most of them of good promise, and collected from a wide extent of country, and from a variety of sects. Of several of them we have hope that they are true disciples of Christ. And of the graduates, one has recently been admitted to church fellowship; and six others are applicants, most or all of whom will probably be admitted at our next communion. Some of them, we trust, will yet become preachers of the Word."

Our missionary brother has two theological students under his care, both of whom are married, and well advanced in life. "We do not propose," he says, "to give them a literary and scientific course. This would be in their case impracticable. They were both of them working men; but after their conversion, they manifested so much zeal for the propagation of the truth, and so much good sense and skill, and withal so much of the right spirit, that we have felt constrained to put them on a limited theological course, in the hope that both of them will be better fitted to become religious teachers, and one at least, if not both, become a pastor to some humble flock. During the brief period that they have been with us, they have fully met our expectations." Another has been licensed to preach the gospel, after spending a number of months at Abeih during the last three years. "He seems to be a truly Christian man, and has a very creditable knowledge of systematic theology, and is a good preacher."

In respect to the course of study pursued in the seminary, Mr. Cathoun says: "Our chief attention is still directed to the study of the Bible. Our aim is to give all the pupils a thorough and systematic course of instruction in the sacred oracles." "The English language receives comparatively little attention in our seminary. We are becoming more and more convinced that the majority of those who are likely to be substantial helpers in the work of evangelization, will be equally efficient while remaining ignorant of any but their native tongue. A select few, who may occupy peculiar positions, will be benefitted by having the theological stores of the English language unlocked to them. The coming generation or generations may demand a higher order of talent and literary qualification; but for the present, as far as native preachers are concerned, a competent knowledge of biblical theology, with a simple-hearted piety, and an aptness to teach, are the best qualifications. Any great addition to them in the shape of English literature will, in our apprehension, tend to beget discontentedness with the work, especially among rude and illiterate congregations."

Constantinople.

LETTER FROM MR. EVERETT, JANUARY
25, 1856.

THE writer of this letter has finished his missionary life, and entered upon that "rest," which awaits every true follower of Christ. On the 1st of March he was attacked by a malignant typhus fever; and on the 8th he was "dressed for the burial." Great is the loss which the brethren at Constantinople have sustained; for Mr. Everett was a man of devoted piety; and he was making himself exceedingly useful in that great city. But the Lord has called him away; and it becomes us all to bow with uncomplaining submission to his holy will.

As this is the last communication of our departed brother which will appear in the Herald, a melancholy pleasure will be felt in the perusal of its statements. It is certainly gratifying to find that he was permitted to write so cheerfully and hopefully in regard to the missionary work in a place, which he has often visited, and of which he has often spoken in this publication.

Visit to Baghchejûk.

Mr. Everett introduces his narrative in the following words:

I have just returned from another visit of seven days to Nicomedia and Baghchejûk, having spent most of my time at the latter place. The Vartabed was there, sent by the Patriarch, to check the progress of the truth. It was the Armenian Christmas week, moreover, when all good Armenians confess their sins, and partake of the communion. It is usually found that, under the influence and instructions of the priesthood, the most deadly sins are a regard for the gospel, or the aiding and harboring of such as are inclined to the new way; so that many who are quite bold for the truth at other times, for prudential reasons keep quiet now, and perhaps in some measure conform to the old church.

Such seasons are times of persecution and of separation, when the father rises against the mother, or the mother against the father, or both against their children; and many are the scenes of domestic trial. Often does a superstitious regard for the church extinguish the last spark of paternal feeling. Such scenes are not unknown at Baghchejûk. One man and his wife have banished their five children from their roof for the gospel's sake, and for two years have disowned them all. Another man expelled two of

his sons, while I was there. One house was invaded by twenty or thirty men, armed with clubs, who wished to turn out of doors four sons and a daughter; but the wisdom and mildness of the sons contrasted so strongly with the barbarity of their enemies, that the father refused to become a tool to execute their vengeance; and the mob returned, angry that they were despoiled of their prey. In such a state of excitement against the truth, none but the fully persuaded, and those who are ready to sacrifice all things for Christ, would meet at the chapel; yet the attendance was from sixty to one hundred.

Mr. Everett arrived at Baghchejuk Saturday evening. His reception may be inferred from the following extracts: "As is their custom, the brethren were assembling for prayer, to plead for the Holy Spirit's presence, and a preparation for the Sabbath. About sixty were present, though no one knew of my intended visit. I preached twice on the Sabbath to a congregation of about seventy. On Monday afternoon I preached to about the same number, and held a prayer meeting in the evening. I pursued the same course Tuesday, Wednesday and Thursday. On Thursday I administered the communion, and received three women into the church." Mr. Everett also says, in this connection, "There are others, both male and female, who are giving good evidence of having obtained a saving knowledge of the truth, and will be admitted to church fellowship after a proper trial."

Signs of Good.

The subjoined extract will throw additional light upon the character of the work in this favored place.

There are numerous signs that the Holy Spirit is moving upon the hearts of many. One is the eagerness and the constancy with which those who are persuaded of the truth, listen to the preached Word, and attend upon the ordinances of the gospel. The interest increased through all their meetings; and when the Spirit was alluded to, or his aid invoked, there was a manifest tenderness, with a degree of feeling that could not be mistaken, as I supposed. There are several cases worthy of note.

One, a son-in-law of one of the rulers of the village, appears to be a subject of divine grace; his seat was never vacant. Another, a grandson of the head-ruler of the village, seems to be a changed man. He was formerly a great wine drinker; and when he became persuaded

of the truth, he abandoned his cups entirely. When his old friends mocked him, and said, "You go to the chapel! You become evangelical! You, who drink so much wine that it runs from your nose!" he mildly replied, "Wait and see." Another, who was the village jester, making sport continually from coffee-shop to coffee-shop, has become one of the most sober and steady of men; and so changed and guarded is he in the use of his tongue, that it strikes the village with astonishment. He has become a most complete example of moral inability to do as he used to do. When urged to jest by his former companions, he tells them emphatically, "I cannot; it is not in me to do it." Another is a woman who became enlightened a year ago, and began to attend the chapel, but was forbidden by her husband on pain of death. She obeyed, but retired with her three children to her room daily for prayer. This she did till a few weeks ago, when she made up her mind to go to the chapel, "come what might." She found to her great astonishment that her prayers had been answered, and her husband was willing she should go. He is now with his wife and three children at all the meetings.

The Spirit's influence is seen also in the waking up of multitudes to read the Scriptures. There are nearly thirty women now learning to read, taught by a boy fourteen years of age, who receives for his winter's services a pair of shoes. The spelling book has been in great demand. Three women wished to learn to read; but they were too poor to buy a spelling book for one hundred paras or eight cents. They joined together, therefore, and collected ninety-five paras, and came with great entreaty that they might have the book for that. It was given them. A remarkable instance of the power of truth happened a few days before my visit there. An Armenian had purchased a spelling book, and was learning to read. He came to this sentence, which he read by spelling out the words, "Jesus Christ came into the world to save sinners." He was overwhelmed with emotion at the thought, and burst into tears, and for a long time could not suppress his weeping. Though he had always attended church, he had never seen the light before.

A Turkish Judge.

The following statement is of the same general character with many which we are permitted to hear from the Ottoman empire.

The work of our colporter, Amooja, is intensely interesting. He carries his books with all boldness into the market-places and coffee-shops, crying, "Holy Book," or, in Turkish, "The Book that will not lie." This last expression he used one day, as he happened to be near the room where a Turkish Judge from Nicomedia was sitting. The Judge sent to have the man called. He came; but as he entered, he left his books at the door. "Bring them," "Bring them," the Judge said; "I wish to see the book that will not lie." Amooja showed him an Armenian Bible, and from it read to him in the Turkish language. The Judge inquired if he had any such work in the Turkish. He said he had at the magazine. "Go bring it," said the Judge. He went with great joy, and brought it. They read together the first chapter of Genesis, also a chapter in the New Testament. The Judge then purchased the Bible; and two of his attendants bought each a Turkish Testament. This happened in the presence of many Armenian opposers of the gospel, to their no small chagrin.

The enemy, alarmed at the desire of the people for the Scriptures, went to the Turkish Moodir of the village to persuade him to bid the colporter to remain in his shop and sell his books. The old man replied, "Sir, you know that men are lazy and careless, and will perish, if somebody does not look after them; and he must go and carry the truth to them. It is the command of Christ; and he must obey it, or they will be lost. He should obey it, and urge them to receive the gospel."

Amooja has sold, since October last, more than one thousand piasters worth of books. He has also sold in the village, mostly during the last year, sixty Bibles, and nearly one hundred Testaments. The great desire is for the Scriptures. His joy was almost unbounded, as two boxes of books arrived while I was there; and his face beamed with delight as he came in just before I left, and said that he had sold three Bibles that very morning.

A Protestant Coffee-shop.

The important agency of the coffee-shops in disseminating the truth in Baghejeük has been mentioned in previous numbers of the Herald. The reader is prepared, therefore, for the following statements.

There is one coffee-shop in the hands of the brethren. It is crowded morning

and evening with visitors; sometimes as many as forty assemble there. The Bible is constantly read and explained by some one present. It is a preaching coffee-shop. It answers the same purpose as did the school of one Tyrannus. I visited it twice, and testify of what I have seen. The enemy are making great efforts to shut the shop, or turn out the Protestants. The owner is an Armenian, and refuses to violate his contract. The unlawful efforts of his friends have nearly persuaded him to be a Protestant himself. He attended the chapel twice while I was there. If they succeed, many others will be opened in its place. One man, who had threatened to poison his wife, if she became a Protestant, came the other day, and begged of the native preacher that he would teach him the Lord's Prayer. He learned half of it at one sitting, and promised to come again.

Visit of a Vartabed.

One more extract will be made from this interesting letter.

I was forcibly struck with the wisdom of God in making the wrath of man to praise him. Soon after my previous visit, when so many came out to hear the gospel, word was sent to the Patriarch that the whole village was becoming Protestant. He commissioned a Vartabed that had been often there, to go down and reclaim the lost sheep. He went, ignoring the entrance of light and truth into the village in his absence, and violently preached up all the errors of the church, denouncing the evangelical party. On one occasion, as an eye witness told me, when he supposed he had checked the last tendency to the gospel, he took out the relics of a saint, and, as is the custom, bade all come forward and do reverence by kissing them; when, to his surprise, two thirds of the people arose and left the church. The Vartabed in his rage cried out after the fleeing people, "Go, ye heretics; go, ye of little faith; go to hell!" The people were disgusted; and doubtless many were excited to inquiry.

I will mention another fact. There are many in the old church, who wish to reform the abuses of the church, and keep it entire. Indeed, they have formed a society for the purpose, one of their objects being to secure a proper observance of the Sabbath. When the Vartabed arrived, they told him of this plan, and requested him to give orders that the

coffee-shops should be shut on the Sabbath. He approved, and gave the order. The first Sabbath all were shut; so on the second. On the third a part were shut. On the fourth Sabbath, which was the one I spent there, all were opened by order of the Vartabed; for he saw, if the coffee-shops, and the drinking-houses, the centres of gambling and drunkenness, were closed, that multitudes would go to the chapel. Hence his counter-order. This caused no little stir in the village among those who had some fear of God and his law. They said, "Who is this? Who dares contravene God's commands?" Mocking, they said, "First the Vartabed, then God." This step has opened the eyes of many to see that their church is opposed to the gospel. So God makes all things work together for the good of his true church.

After Mr. Everett's return to Constantinople, he spoke of the time which he had spent at Baghchejûk as "one of the most busy and happy weeks" of his life, "having preached seven sermons, and held five prayer meetings." "All my services," he said, "were attended with a deep sense of my unworthiness to engage in such scenes, and enjoy such privileges."

LETTER FROM MR. DWIGHT, FEBRUARY 28, 1856.

In the communication which Mr. Dwight now sends from Constantinople, he states a number of facts that indicate very clearly the continued favor and presence of the Holy Spirit. It is quite remarkable, indeed, that amid all the excitements and anxieties which have pervaded the Turkish capital of late, the claims of the gospel should have secured so much attention and regard. It is of the Lord; and to him be the praise!

Results of the Year.

The following paragraph will show that Mr. Dwight, in reviewing the labors of 1855, has much to encourage him.

On the 13th of January we commemorated the death of Christ in the chapel near our house, one hundred and forty-five persons being present, three of whom were admitted to the church on a public profession of their faith. It was a solemn and interesting occasion. The annual church meeting for business took place on the following day; and from the reports presented it appeared that the number of persons received by profession

into the church at Koom-kapoo, during the year 1855, was sixteen, of whom nine were males. The whole number of members now actually belonging to this church is seventy-two, though of these some ten are abroad in other places. The amount contributed in this parish for benevolent objects, during the year 1855, was nearly four thousand piastres, including a small balance subscribed but not yet paid in.

Routine of Labor.

In the subjoined extract Mr. Dwight describes the various services which are provided for his people. His own duties and engagements do not fully appear from this statement.

The religious services held in this parish are as follows:—On the Sabbath there is preaching at ten o'clock in the morning in Turkish by Mr. Goodell, and in Armenian at two o'clock in the afternoon by me. A Sabbath school is held in the morning at nine o'clock; and there are two neighborhood prayer meetings in the evening. On Thursday evening we have a public lecture in the chapel; and on Friday evening we hold a prayer meeting; and there is another on Monday morning. A singing-school is taught by Mr. Pettibone on Tuesday evenings; a female sewing society assembles every Wednesday, at the close of which I am usually present to read a chapter, expound it, and pray; a weekly Sabbath school teachers' meeting is held, at which I go over the lesson for the coming Sabbath; the church committee meet once a fortnight regularly, and often once a week; and I have said nothing of the monthly concert and occasional meetings. I am in the habit, moreover, of meeting the native pastors in Constantinople once a month, and often once in a fortnight, for prayer and mutual consultation in regard to the work of God in this place.

A Revival Desired.

Another paragraph from the same letter will be read with interest.

The committees of the three churches here have lately held a series of meetings, their object being to discuss the best means to be used for the promotion of a revival of religion in this metropolis, and these meetings have been exceedingly encouraging. As a result of them, we have had a general coming together of all the members of the three churches, which was well attended; and a very

good spirit seemed to prevail. We have also arranged for a series of church meetings in each of the places of worship, in such a manner that all the pastors can be present at each of the meetings; of course the missionaries who are able, will also attend.

Another measure agreed upon is to divide the members of each church into as many portions as there are individuals in the church committee, each one having a portion, whom he is to visit for personal conversation, and upon whom he is to urge the claims of duty, especially in view of the present open doors for Christian activity all around us. It is contemplated, after all the church members shall have been visited in this way, to set as many of them as have a heart for the work to the same sort of personal labor with the unconverted around us. Our hope, after all, must be in the divine Spirit, who alone can make these labors effectual; but I think we have already some signs of his presence among us; and we trust that soon his abundant influences may be poured out upon all classes in this great metropolis.

Fruit of the Gospel.

The power of the gospel in sustaining the sick and the dying is happily illustrated in what follows :

Some of our people are now quite sick. A female member of the church is evidently sick unto death of consumption. I have had many edifying conversations with her, and always find her rejoicing in Christ as her all-sufficient Savior. The other day I said to her, "Suppose you were now asked which you would rather do, live or die? What would you say?" After a few moments of solemn reflection, she replied, "If I were to say that I wish to live, I fear I might sin; and if I were to say that I wish to die, I might equally sin. The very best thing of all is for me to say, 'Let the blessed will of the Lord be done.'" Could a more appropriate or beautiful answer be given?

I called on a sick brother, who had just been examined and approved for admission to the church; though before the communion came at which he was to make a public profession of his faith, he was taken down with fever, now very prevalent here. In reply to my questions as to the state of his mind in view of death, which might be near, he expressed the utmost confidence in Christ, and a readiness to go whenever the call should

come. After a good deal of conversation with him, in all which he appeared exceedingly well as a Christian, renouncing all merit of his own, and enjoying the fullest assurance of his acceptance with Christ, he remained silent for some little time, and then, as if speaking to himself, he said, "If I should now die, shall I be accepted? Or shall I not be accepted?" When he had got as far as this, I thought he had finished; and I supposed that his mind was wandering. But he immediately finished the sentence thus: "These are questions about which I have not the slightest degree of doubt." Blessed gospel of Christ, that produces such fruits!

A singular Spectacle.

As illustrating the tendency of events in the East at the present time, another item of intelligence is valuable. "There is now an earnest public controversy," Mr. Dwight says, "going forward in the Armenian community, between those who would carry the whole Armenian church over to Rome, and the more enlightened portion, who are showing themselves to be as firm protesters against the claims of the Pope as we are. The principal Armenian newspaper, published under the sanction of the Patriarch, is the organ of the latter party; and it is exceedingly gratifying to see that its arguments are drawn almost entirely from the Scriptures, scarcely a word being said of the Councils or the Fathers."

Tocat.

LETTER FROM MR. VAN LENNEP, FEBRUARY 6, 1856.

Theological Students.

THE brethren at Tocat, it is already known, are endeavoring to meet the urgent wants of the missionary work in that part of the Turkish empire, by educating a few young men of promise, and sending them forth as laborers into the harvest. The subjoined extract will give some idea of the plan which has been adopted.

I stated in my last, dated about a month ago, that we were about to take measures to have our students board and lodge off from our premises, and among our native brethren. I am happy to be able to announce to you that the measure has been fully carried out; and we hope to reap great advantages from it. Many of the students have now been residing away from us for a fortnight. The teacher

himself, an excellent brother, and a graduate of the Bebek seminary, was the first to go, and thus set the example. In this, as in every thing, indeed, since he has been with us, he has been of invaluable service to us.

I confess I entertain sanguine hopes respecting all these young men, and more particularly of the oldest, who are very mature in their Christian character and their practical wisdom, and who, I trust, whenever they leave this institution, will be ornaments to the church of Christ, and workmen that need not to be ashamed. Our aim is to have them prepared to preach both in Turkish and Armenian. Some of them, indeed, hardly knew a word in Armenian when they joined us, as, for instance, some of the Cesarea young men; but they acquire it with wonderful rapidity. Indeed, I conceive that the system we have adopted is better than a course of education carried on solely in the Turkish. As there are no text-books of any consequence in that language, and its literature is extremely limited, instruction must be carried on mainly by oral lectures, which is very hard for the teacher, unsatisfactory for the pupil; and it also consumes much time. But the study of the Armenian, particularly of the ancient dialect, is a valuable mental discipline; and it introduces the scholar to a valuable body of literature, which is every day increasing through our own labors, and those of the Vienna and Venice monks chiefly. Besides, education among the Armenians, even in districts where Turkish is exclusively spoken, always includes the study of their national tongue; and a man can never have the reputation of being even somewhat learned, unless he has studied it.

Movement among the Greeks.

Such statements as the following may lead us to pray with more faith for the conversion of the Greeks.

I am glad to be able to inform you that an interesting movement is going on among the Greeks. Their community in this place is small, not counting, probably, much over two hundred houses; and they are unacquainted with their mother-tongue, though they nearly all speak more or less of Armenian. From the time of our arrival, we have sold more Greco-Turkish books to these Greeks, and particularly New Testaments, with parts of the old, than we have disposed of to any other class of

people. Their Bishop, a man of a good Greek education, is very liberal. He has lamented the irreligion of his people, and particularly their Sabbath-breaking. A few Sabbaths ago, he several times in the course of a sermon urged his people to obtain the Scriptures, and read them. Some young men of his charge applied to him for permission to meet in a private house on the Sabbath, to read the Bible and other religious books; and he readily granted it. They have accordingly formed an association for the purpose, and have taken a paper printed in the capital for a year. A young Greek belonging to this place, formerly a Bebek student, went to their meeting the other day, and found twenty-two young men together, listening to the reading of the first chapters of Genesis. He remained an hour and a half with them, "expounding the Scriptures" to a willing audience. We know not what will come out of this; but it is evident that only good can flow from it.

A Happy Death.

This letter also contains interesting testimony to the value of the gospel in a dying hour. The narrative of Mr. Van Lennep is as follows:

We met with a severe loss last week in the death, after an illness of ten days, of an Armenian of high standing, who had shown us great friendliness from the time of our arrival, and who, though he had not actually joined the Protestants, was regarded by all as one of them. He had latterly suffered from the ill-will of our enemies; and this seemed to make him take a more decided stand in favor of the truth. I have had many conversations with him, and I always found him candid and serious, extremely cautious respecting the conclusions to which he came, but resolutely attached to them in the end. Some of the circumstances of his death are so interesting that I cannot withhold them.

The evening before he was taken sick, he spent in my study. He had come to consult me in regard to openly professing his attachment to the gospel by adhering to the Protestants. Soon after he became ill, he informed a very particular friend of his that he had decided, come what might, that he would join the Protestants. It was nearly a whole week after his visit when I heard he was seriously ill; and he then sent for me. I spent the evening with him. The whole family, which is quite large, sat around his bed; and the views I expressed to

them as taught by the gospel, respecting afflictions, sickness and death, seemed to be quite new to them; and some of them were deeply moved. His own mind, however, was so affected by the influence of the typhus that raged in his body, that I could ascertain nothing positive respecting his spiritual state; and the same was the result of the efforts made in my daily visits until he died. On the morning of his death, I endeavored to inform him of his approaching dissolution; but he seemed not to catch my meaning, nor to understand the passages I read to him from the Gospels. I left, therefore, entreating a friend who had not left him, day or night, to tell him his condition, as soon as he found his mind lucid. This is so contrary to the habits of the country, that he could hardly make up his mind to do it; but he finally mustered courage; and, taking advantage of a favorable moment, he told him that we had no hope of his recovery, that he would soon depart. The old man appeared surprised, and said: "Is it so? Why did you not inform me before?" He then emphatically expressed his faith in the merits of Christ's sufferings, and wished to have his family called around him. He had already refused to drink water hallowed by relics, which the priests had brought and some of the members of the family were urging him to take, it being regarded by the Armenians as greatly conducive to salvation, if not necessary. He exhorted his children to love their mother and be kind to her, to live in peace together, to fear God and obey him. He then requested that he might be lifted and placed upon his knees. He was told that God would hear him as well if he prayed in a recumbent position. But he said: "I wish to offer my last prayer, and to confess my sins for the last time; and no position becomes me but that of a poor suppliant for mercy." His wishes were complied with. He humbly knelt, bending over in the weakness of approaching death. He confessed his sins, one by one, praying for forgiveness only for the sake of Christ, who had died for him. In his confession was noticed this petition: "If I have sinned by selling an article for more than it was worth, or by paying for it less than I ought to have given, I beg thee to forgive me." He sunk lower and lower, as he proceeded. Exhausted by the effort, he begged that a cushion might be so placed that he should be able to support his head upon it. His voice grew fainter, and scarcely rose to

a whisper toward the last. He remained thus for half an hour, and finally requested to be laid on his back. He seemed completely exhausted. Death was already upon him. Three times he exclaimed: "Poor miserable world! It is enough; depart from me!" The old lady, his widow, who has until lately been quite opposed to us, says: "I know the Protestants now. Our priests have no words of comfort for us in our trials; they only repeat their mummeries. But these people talk to me from the heart and from God's word; and they speak to our hearts."

Mosul.

ANNUAL REPORT.

IN reviewing the events of 1855, as connected with missionary operations at Mosul, our brethren allude, first of all, to the sore affliction which they suffered in the removal of Dr. Lobdell. In speaking of the close of his useful life, they say: "Those were most solemn days, not unattended by the 'consolation in Christ,' 'comfort of love,' and 'fellowship of the Spirit.'"

The Summer.

The course pursued in reference to "the hot season," appears from the following extract.

In the early part of the year, we deliberated prayerfully as to whether we should remain in the city during the coming intense heat, or go elsewhere. After such a death as Dr. Lobdell's, following that of Mrs. Williams the previous year, we knew that to many of our beloved and revered fellow missionaries in Persia, Armenia, and Syria, it would appear almost madness to continue here. But to us, more familiar with the ground, as also with the difficulties of a health-retreat four days away in regions exposed to fever and ague, it seemed most prudent, and most coincident with the calls of duty, to abide in Mosul. The result seemed to justify the step; for our health continued unusually good during all the heat; and our work went forward. It must be added, however, that in October Mr. Marsh had for a month a low continued fever, and that he has not yet recovered his usual strength.

Interest in the Word.

Considering the circumstances of the brethren at Mosul, it is somewhat remarkable that they are permitted to make so favorable report, in

respect to the desire of the people to become acquainted with the truth, as that which follows.

The death of Dr. Lobdell was a great blow to our intercourse with the people. Timid crowds, who made sick friends their excuse for flocking to our dispensary, found a physician no longer. But Mr. Williams began to give medicine daily, in cases where he was sure of doing no injury. We might naturally have expected a decline, or at least a marked temporary interruption, in the progress of our work. Thanks be to God, however, we found some growing conscious of deeper ailments than those of the body; and throughout the year there has been a steady increase of attendance at the male and female prayer meetings, at the Bible classes, and at our chapel. As a mission we were never in better health than during the past summer; and never were we so well prepared to make and receive calls. Our attendance of adults upon the three Sabbath services in January was twenty-seven, in May thirty-two, in August thirty-five, in October thirty-nine, and in December forty-seven. Our largest audience in January was thirty-seven; in December we had fifty-seven; or including children about eighty.

Other Encouragements.

Another extract will be read with still greater interest.

The year opened upon us with many things to discourage. The Pasha had yielded to the plots of the papists, daring to throw down the walls of our burial-ground, and pull up the humble stones which marked the resting-place of our dead; and no redress had come from the Sublime Porte, although the American Minister, indignant at the outrage, had exerted his official influence in our behalf. The Protestant wakil too had been driven with contempt from the Pasha's presence, and forbidden to return. But even from the very gloom of the burial of Dr. Lobdell, hope began to spring. The French Consul interposed to demand that we be allowed the use of our ground; and subsequently, through the untiring efforts of Mr. Spence, the ground was confirmed to us, although we were left sad at the thought that we ourselves must repair what the Pasha had laid waste.

Up to that time our enemies, both among the Jacobites and the papists, had busily reported that the two consulates,

as well as the Pasha and the most influential citizens, Moslem and Christian, were leagued in a determined effort to remove us from Mosul, and that very shortly (they even set the day) we were to leave. But when they saw us efficiently protected, especially when they saw that protection coming from the French; when they found us invited to meet the Pasha and the English Consul at the French consulate, both Pasha and people seemed to be alike amazed; and our cemetery rebuilt, and our gravestones replaced, completed the persuasion in their minds that we had some mysterious influence with the "powers that be." The Protestant wakil has long since been taken back to favor, and has had the pleasure (according to the golden rule) of releasing fifteen principal men of the Jacobite community from prison by a simple request to the Turkish officials. We are ourselves surprised at the manner in which God has improved our position. He is wonderful in working; and to him we give the praise.

In looking to another quarter there is reason for hopefulness, as the following paragraph will show:

Meantime the Jacobite community is shattered by internal divisions and by penuriousness of the grossest kind; and it seems likely soon to break in pieces. To understand its spiritual state, take a very recent Sabbath service. Two long-robed, white-bearded dignitaries, with mitres upon their heads, stoles upon their breasts, and crosses in their hands, are worshipping, side by side, at altars in the church of "the undefiled" (Virgin). Bishop Mattie, because he resides at the convent St. Matthew upon Jebel Mokloub, ought, according to tradition here, and to Mosheim's excellent history, to be Maphrian, or virtual Archbishop. But no! There stands the Maphrian, the wily Behnan, who has supplanted him, and now celebrates the Lord's supper at his side. The service proceeds with lighting and blowing out of candles, robing and unrobing, swinging censers of burning incense, beating cymbals, and heathenish shoutings. The time of embracing comes. The defrauded Bishop approaches the Maphrian for this traditional procedure; but the Maphrian withdraws from an embrace, and offers the back of his hand for an humble kiss. "Why do you not embrace me?" demands the Bishop. "I am greater than you." "How so?" "I am Maphrian, and you are only Bishop." Then the

angry Bishop shouted out, "But you are a thief! You stole my right." The crowd are startled. The Maphrian has no excuse to offer, and exclaims, "You are suspended." The Bishop replied, "You are suspended and excommunicated too." And this is the way that pride and ungovernable passion profane a professed rite of the church of God!

Desire for Knowledge.

In speaking of the schools, the report states that they have increased in number somewhat, and have been more fully attended than before. In the city the average number of pupils each week has been one hundred and twenty six, and the average daily attendance has been one hundred and five. Upon another branch of missionary labor, the brethren write as follows: "The superintendent of our book department says that 'the depository is a place much frequented by those desiring religious instruction.' 'During the year one hundred and six books and two hundred tracts have been given to such as have peculiar claims;' and 'one hundred and eleven books and twenty-four tracts have been sold for nearly fifty dollars, or nearly three times the amount received during any other year. Our refusal to give indiscriminately has at last caused the people to set a value upon books.' Our church has begun the good work of aiding the poor by part payments for Bibles, and has expended 102½ piastres for that purpose this year."

The Mountains.

The war has done but little injury to the missionary work at Mosul. The subjoined extract, however, shows that the state of things in the Mountains needs some amendment: "Mohammed Agha, a Koord, is virtually Pasha of the Julamerk and Gawar districts, which ought to call forth many prayers for Mr and Mrs. Rhea in their advanced post. Mar Shimon has signalized his independence by more state, and by his barbarous treatment of Kos Dunkha, a papal priest. He has also beat and imprisoned a brother of Deacon Tamo, and others connected with the Gawar mission school. To check the Patriarch in his folly, one of our latest acts at the close of the year was to send Kos Mechiel to convey a strong letter of remonstrance from Vice Consul Rassam, and to expostulate with him as to his course."

Nestorians.

LETTER FROM DR. WRIGHT, DECEMBER 28, 1855.

Conduct of Asker Khan.

THE troubles of the Nestorian mission, from official opposition and interference, have not

wholly come to an end. This letter of Dr. Wright shows that the work of the Board in Persia still has some difficulties to overcome; but we may hope that this cloud will soon pass away. The relations of the British government to that of the Shah, it would seem, cannot long continue as they have been; and a favorable change will be likely to strengthen the mission.

The agent of the Persian government, Asker Khan, continues here, and pursues such a course as to seriously embarrass us in our work. We have kept our friend at the capital, Mr. Stevens, fully informed on the subject. But the friendly relations of the English Ambassador with the government have become disturbed by a difference of opinion in relation to the location of a British Agent at Shirâz. A "gross insult" was offered to the embassy, for which all redress was refused. Mr. Murray lowered his flag, suspended his diplomatic relations with the government; and by the last intelligence he had left the capital, with all the gentlemen of the embassy, on his way to Turkey, and perhaps to England. He was expected to reach Tabreez to-day. Mr. Stevens remains as Consul at Tehrân; and Mr. Abbot continues in the same capacity at Tabr-ez. They will be unable to do any thing to assist us, however, and we may deem it expedient to transfer our relations to the Russian embassy, as was done on a former occasion.

Asker Khan is emboldened in his opposition to our labors by the fact of Mr. Murray's leaving the capital; and now that our seminaries are in session, and our village schools open, we present more points of attack. He has given orders that no school shall be opened without his sanction, and that all the teachers must go to him before resuming their labors. To all of them he says, "Allow no girls to attend your schools. Teach only those boys who come to the school-room of themselves. Do not go out into the streets after them. Teach only the sacred books of the Nestorians." In case of disobedience to his orders, he threatens them in the most violent language, with fines, imprisonment, &c. Some of the teachers who opened schools without his knowledge, he has summoned before him, and exhausted upon them the whole vocabulary of low epithets, for which the Turkish language is very remarkable. The effect of such conduct, on the part of an agent of the government, is apparently injurious to our labors. The teachers are timid; and many of them have little heart for their

work. The number of schools opened is less than it has been in previous years; and the number of scholars in those opened is greatly diminished. The opposers of our work among the people are, of course, in high spirits, and anticipate a triumph on their part. But the triumphing of the wicked is short.

The authority under which this Persian official acts, is described in the following paragraph.

Asker Khan, to show that he is regularly commissioned, exhibited to our Mussulman Meerza, a few days since, the orders given him by the Persian Prime Minister. He is directed not to allow boys and girls to attend the same school; and in that immediate connection it is written that *schools are for boys*, implying that the government is opposed to the education of females. Consequently, Asker Khan is constantly telling the people that girls must not be instructed; and he intimates that we ought to give him credit for great forbearance, in not breaking up our female boarding-school. The Prime Minister, in the document above-named, directs Asker Khan to have a supervision over all our native helpers, and to ascertain if any of them are adopting a new religion. He, consequently, inquires of them and about them in relation to their observance of the forms of the Nestorian church; and at the same time he intimates that by leaving the old ways of their fathers they are liable to suffer a penalty.

Courage—Hope.

The feelings with which the brethren of this mission are pursuing their work, notwithstanding their trials, are described below.

This may strike you as a dark picture; and so it is. Still we labor on in hope and faith. There is an open door in every direction on the plain for the preaching of the gospel; and Christ is proclaimed as extensively among the people, as though no ill-disposed agent of the Persian government were here. Our male and female seminaries are full; and there are no restrictions upon efforts made for the spiritual good of the pupils. We have some thirty-four village schools open, as many as can be properly superintended with our present strength. In deed, we have full scope to labor for the salvation of souls to the full extent of our ability. We wish to give you a frank statement of our circumstances, and of the aspects of our field; and if dark

shades prevail in the picture, you will not infer that we are disheartened by them, but that, on the contrary, we are stimulated to lay hold on the arm of our heavenly Father, in whom we have all strength.

Gawar.

Dr. Wright refers to the Gawar station in the following terms.

Mr. and Mrs. Rhea are spending the winter in Gawar in solitude, save that their gracious Lord is with them. In view of the lawless state of Koordistan, the Koordish chiefs defying all order, Mar Shimon ruling among the Christian tribes with a rod of iron, and especially on the fall of Kars, an event which broke the Turkish power, and all but blotted out the Turkish name in all the mountains, it was deemed expedient by most of the members of our mission to advise Mr. Rhea to withdraw from Gawar for a while, and share with us our labors on the plain. But, after a prayerful consideration of the subject, he felt it to be his duty to remain at his post. He thinks the fall of Kars will not increase the lawlessness prevailing in Koordistan; but that it may, on the contrary, have an opposite effect. The approach of the Russians, in his opinion, would restrain the predatory tendencies of the Koords. He writes, moreover, that in spite of all Mar Shimon's violent proceedings, he has eleven scholars from abroad; and these, with the children of the village in which he resides, will give him full employment, while he is shut up to his home by the deep mountain snows.

A physician is urgently needed for this station. Is there no young man in the medical profession, who will esteem it a privilege to labor for Christ among the Mountain Nestorians?

Kolapoor.

ANNUAL REPORT.

THE third year of Mr. Wilder's labors at Kolapoor having closed, he has forwarded another annual report. He has three departments in his work, the first embracing the more formal and direct presentation of divine truth, the second including the making and distributing of books and tracts, the third having reference to the vernacular schools.

Preaching of the Word.

In speaking of this branch of effort, he says: "Our ordinary daily and Sabbath services have

been sustained in town, at the mission bungalow and with the poor people, so far as health has permitted. Our most interesting audience has been in connection with our Sabbath services in the native town. One hundred and fifty or two hundred of the larger children and youth, connected with our vernacular schools, have constituted the nucleus of this audience; and around them have gathered their parents and friends, filling the entire chapel, and forming such an audience as any missionary in a heathen land might be very thankful for an opportunity of addressing."

The results of these labors, during the past year, have not been just such as Mr. Wilder could have wished. On this subject, he writes as follows: "Of those whom we regarded as inquirers, none have been baptized at Kolapoore; but three of them have been baptized and received into church fellowship in neighboring missions, of whom we hope that they may prove true believers, and endure to the end."

A preaching tour has been made in the South-eastern Konkan, "of more than ordinary interest." "The people came together," Mr. Wilder says, "to hear our message repeatedly and in large numbers in every village visited. But after our best endeavors to make known the truth, and a respectful attention on the part of the people, these efforts were attended with much less satisfaction than we find in our regular stated audiences at our permanent station."

Other Labors.

"The number of books and tracts sent forth, as 'bread upon the waters,' has rather decreased; but the receipts for sales have increased; which is a gratifying fact. Mr. and Mrs. Wilder have done something towards enriching the Christian literature of the native language. The latter has translated the 'Young Cottager' into Murathi; and the Bombay Tract and Book Society has published an edition of two thousand copies. Mr. Wilder has prepared an essay in Murathi on the 'Physical Errors of the Hindoo Shasters'; and the same society has just issued an edition of one thousand. The first part of a brief commentary on the Gospels has been accepted by this society. The 'Theological Class Book,' already mentioned in the Herald, has been completed; but it is not yet published.

In regard to the value of vernacular schools in Kolapoore, Mr. Wilder writes as follows: "All past experience continues to make us retain a high estimate of these schools. As a connecting link with the people, a means of securing kind feelings and friendly relations, of communicating most understandingly and effectively the largest amount of Christian truth, both to the pupils and to their parents, as also of securing large and

intelligent audiences for our preaching services, such as can be obtained here in no other way, these schools seem to us, not only extremely desirable, but quite indispensable." Of the plan which he has pursued, he speaks in this wise: "While a thorough course of secular studies is prosecuted in these schools, our primary and controlling object is to communicate a full and correct knowledge of the Christian Scriptures. This object, we are happy to know, is secured to a very good extent. The Scripture lessons being always made most prominent in the frequent visits and examinations of the missionary, the teachers and pupils soon come to regard them as the most important; and a failure is less frequent in these than in any other lessons."

Madura.

ANNUAL REPORT.

THE brethren of this mission are carrying forward the work which the Lord has committed to them in much weakness, and yet with marked success. The statistical tables show that the year 1855 has been one of healthful progress; and the signs are quite favorable in regard to the future. If our present force can be increased to the extent of its necessities, we may soon hope to receive intelligence of the most gratifying character.

Stations and Laborers.

Some changes have been made during the year, which may properly be noticed in this place. A part of the field, formerly known as Dindigul West, is now known by the name of Battalagoonda, the other part having been attached to Dindigul East. Madura Fort is also dropped from the list of stations, the territory heretofore committed to Mr. Muzzy being divided between Madura East and Maloor. The arrangements for the present year will appear more clearly from the following table.

Stations.	Missionaries.
Dindigul,	Rev. E. WEBB.
Battalagoonda,	Rev. J. E. CHANDLER.
Periacoloom,	Rev. J. T. NOYES.
Madura,	Rev. J. RENDALL.
Maloor,	Rev. C. F. MUZZY.
Pasumalie,	Rev. W. TRACY.
Tirumungalum,	Rev. J. HERRICK.
Tirupooanum,	Rev. C. LITTLE.
Mandahasalie,	Rev. H. S. TAYLOR.
Sivagunga,	In charge of Mr. LITTLE.

The Church.

In reporting the progress of the missionary work in the district of Madura, our brethren naturally turn, first of all, to the churches under their care. "While we are not permitted," they say, "to rejoice in view of any general and

powerful outpouring of the Holy Spirit, we have seen with gratitude the proofs of his presence in various places. At nearly all our stations some have been admitted to the privileges of the church. The number received during the year is 144; and the number in good standing at the close is 677. In the Mandahasalie district the number of conversions has been comparatively numerous. In the seminary there have been times when the Spirit was manifestly present, quickening the hearts of God's children, and leading others to a sense of their sinfulness and need of a Savior. Eight of the students have been admitted to the church on a profession of their faith, leaving but three of the whole number who are not professedly the servants of Christ."

But a better idea of the changes which have taken place, in this regard, will be obtained from an inspection of the following table.

NATIVE CHURCHES.	Received the past year.		Dismissed to other churches.	Excommunicated.	Suspended.	Restored.	Remain suspended.	Died.	Members in good standing.
	By profession.	By certificate.							
Dindigul,	8	50	2	2	1		11		85
Battalagoonda,	8		50						34
Perinculoom,	19	3		1	2		2		85
Madura East,	9	3	7		3		2		58
Madura Fort,	4	2	4		1				57
Pasumalie,	8								45
Tirumungalam,	7	5				1			54
Tirupooanum,	1	1			2		2		16
Mandahasalie,	81	1	2		5		5		230
Sivagunga,									15
Total,	144	63	55	3	13	3	23		677

It will be noticed that the Dindigul West church is now known as the Battalagoonda church. The Tirupooanum church has been much reduced by the transfer of a part of its members to Mandahasalie. The formation of several village churches has been already announced in the Herald.

People Under Instruction.

This important branch of missionary labor is thus referred to in the present report: "Though not permitted to mention large accessions from the heathen, we believe that our congregations generally are increasing in Scriptural knowledge and in stability. The average number in each is larger than it was last year. The number of church members during the year has increased more than twenty per cent. This increase is perhaps the most encouraging fact that we have to report. It is only where there are men of sincere piety that we can hope for permanency."

With commendable frankness our brethren make this supplemental statement: "While we would avoid saying anything which might tend to discourage this form of effort, we are constrained

to acknowledge that hitherto we may perhaps have placed, relatively, too high a value upon our congregations. Perhaps we have looked upon them as proofs of labor accomplished, rather than as tokens of progress and access to the people. We certainly have not passed the heathen by; but there is reason to fear that our addresses to them have sometimes been prompted by a sense of duty." "We believe, however, that by the plain, earnest preaching of the gospel, in all proper ways and places, the multitudes around us will be brought to bow at the cross of Christ." The subjoined table should be examined in this connection.

STATIONS.	Village Congregations.	Men.	Women.	Children.	Church members.	Adults able to read.	Average attendance on the Sabbath.
Dindigul,	14	124	105	220	81	25	281
Battalagoonda,	6	57	51	89	16	16	186
Perinculoom,	17	313	322	495	72	55	714
Madura East,	10	103	90	133	28	27	219
Madura Fort,	13	159	185	237	37	60	227
Tirumungalam,	13	196	125	239	43	81	319
Tirupooanum,	4	45	35	70	3	13	135
Mandahasalie,	33	332	333	637	223	93	1010
Sivagunga,	5	100	88	130	11	22	90
Total,	120	1480	1362	2250	519	394	3181

Education.

The testimony of the mission in regard to the seminary at Pasumalie is, that it "continues to prosper." "No case of discipline has occurred during the year." Some of the pupils have left, however, of whom two were enticed away by the offer of employment and high wages, two were removed by relatives living out of the District and placed in the school of another mission, one was detained by dangerous illness, and two ran away. The whole number reported is thirty-seven, of whom thirty-four are church members. "Both teachers and scholars, in their leisure hours, have engaged in distributing books and conversing with the people in the adjacent villages, thus preparing themselves practically for their future work. During the long vacation, the three oldest teachers visited congregations in several station districts, with evident profit to the people and their own piety."

The English school at Madura Fort has been discontinued. It had been in existence for more than twenty years; and more than nineteen hundred persons had participated in its privileges. "Though no instance of conversion has come to our knowledge," the mission say, "we not unfrequently meet with evidence of good effected by it; and we are not without the hope that in the 'great day' a few will be found praising God for this institution, as the means of bringing them to Christ."

In respect to the other boarding schools, the

brethren give no information, save what is contained in the table which will be found below. Of the village schools they speak as follows: "Various causes conspire to keep these in an unsatisfactory state, the chief of which are the inefficiency of the teachers and the poverty of the people. As a class, the teachers have received no special training, and are ignorant of the best modes of instruction. The parents are often too poor to allow their children to remain in school long enough to acquire a knowledge of the studies ordinarily pursued. Add to this their inability to appreciate the worth of an education, and we see why our village schools are not more flourishing. And yet, though they are not what we desire to make them, these schools are effecting much good. Many become able to read the word of God, who otherwise would be deprived of this priceless blessing."

TATIONS.	Boarding schools.				Village Day schools.			
	Boys from heathen families.		Girls from heathen families.		Christian children.		Heathen children.	
	Boys from Christian families.		Girls from Christian families.		Boys.		Girls.	
Dindigul,					26	27	3	3
Battalagooda,					36	12	11	
Periacolom,					54	23	26	1
Madura East,					60	15	36	1
Madura Fort,			1	37	75	22	93	4
Tirupovanam,	3.	22			43	13		
Tirumangalam,		21			25	8	23	
Mandahassalie,		16			135	25		
Siravunga,					20	3	11	3
Total,	3	69	1	37	474	148	205	12
								61

The "attendance" in this department of labor appears from the following extract: "The number of schools is ten less than it was last year; but the number of pupils is thirty-six greater. Of Christian boys there are twenty-four less than there were last year; while of Christian girls there are fifty-eight more. This last fact is a token of progress."

Native Assistants.

The most important facts in regard to the native agency, connected with the Madura mission, are embraced in the following extract: "The number of teachers in our employment, of all grades, is eighty-eight; of other helpers we have ninety-six. The latter have the immediate charge of our congregations, and are expected to spend a part of their time in preaching to the heathen. Of these, a few are devoted to their work, and highly useful. A few yield to temptation, and bring a reproach upon Christ; while the greater part are of a medium character, having many excellencies and many faults. Their situation, it should be remembered, is unfavorable to the development of piety. They are usually placed

at a distance from the missionary, often where there are few or no other Christians; and consequently they lose all the benefits of Christian fellowship and watchfulness. The people in their congregations, moreover, are despised and ill treated by the mass of the heathen. In all the vexations and troubles which arise, and efforts which are made to escape oppression, the catechists must almost necessarily bear a large share. Hence their minds become distracted; and not unfrequently worldliness obtains full possession of them. Judged by the gospel standard, they come far short; and yet there is in them much to commend, much to claim our sympathy and love. We earnestly entreat for them the prayers of God's children."

The dispensary was under the direction of Dr. Shelton, prior to his leaving the mission, the immediate care of the patients having been committed to the "native dresser." Under the present arrangement, the "dresser" is responsible to Mr. Rendall. "During the last year, twenty-three hundred patients have been treated. These, with their friends who attended them, have from morning to morning presented interesting audiences for preaching."

General Review.

In looking back over the year which has closed, the mission find strong reasons for thankfulness in the facts which are set forth in the subjoined extract: "We have been permitted to go freely from village to village, proclaiming the name of Jesus to all who would hear. The way of salvation by Christ has been made known to many; and much seed has been sown, some of which, we trust, has fallen into good ground. With but few exceptions, it is the testimony of our native helpers that the people are more willing to listen, and less inclined to oppose, than they were in former years. Some souls have, no doubt, been born again. Of the one hundred and forty-four received into our churches, a good proportion, we believe, have been sealed by the Spirit."

The two phases of the missionary work among the Hindoos are presented in this report. On the one hand, we have the picture which follows: "We have many and great discouragements. We find them in the climate, hostile alike to body and mind, in the character of the converts, and in the bigotry and stupidity of the heathen. We may tell them of God and their duty to him. But some will deny every thing; while others will assent to all they hear, and yet remain as impassable as the ground on which they sit. To preach day after day, without seeing a single inquirer after the truth, is trying to our faith and patience. Yet such is the lot of many a faithful preacher in this country."

But there is a more cheerful view to be taken

of this enterprise. Hence our brethren say : " On the other hand, the encouragements are still greater. Feeble efforts are blessed ; souls are saved, for which we do rejoice, and will rejoice. God is working by his Providence and by his Spirit. The introduction into India of the railroad and the telegraph, the increase of commerce, more frequent intercourse with other nations, the efforts of the government to extend the blessings of education,—all tend to weaken the foundations of caste and bigotry. The suppression of hookswinging in this Presidency by the government is the evidence of past progress, and also a guaranty for future advances. In harmony with these changes, and tending to the same end, are the diffusion of truth, and the gathering of Christian communities throughout India, in which are many educated men. The Lord is thus preparing the way for the full establishment of Christianity in the land ; and though the progress each year seems to be slow, yet we are confident of the issue, and confident that our

labors are necessary to hasten the final triumph of our Savior. 'The time of India's redemption we wish not to predict ; it is enough for us to know that we shall bear a part in the jubilee which heaven and earth will keep when that day shall come.'

Help needed.

Our missionary brethren make an earnest appeal for additional laborers ; the Prudential Committee are hoping to strengthen their hands at an early day. But the demands of such a field cannot be satisfied at once. Repeated reinforcements will be needed, before the District can be considered as properly occupied. Who will consecrate himself to this service ? Where is that "beloved physician," whom the Lord has called to take the place of Dr. Shelton ? The providence of God is constraining this brother to return to his native land. Who will become his substitute ?

Miscellanies.

BENGAL MISSIONARY CONFERENCE.

IN the month of September, 1855, there was held at Calcutta a series of meetings of a very interesting character to the followers of Christ. "Owing to various circumstances, which rarely occur at one time, nearly all the missionaries residing in the country parts of the province of Bengal were brought to the chief town of the Presidency ; and it was arranged that, with the Calcutta missionaries, a General Conference should be held to take into consideration the present position of the chief questions connected with their common work." This Conference lasted four days ; and "the greatest harmony prevailed" throughout the discussions. "The attention of all was directed exclusively to missionary subjects ; and not a word was said respecting those ecclesiastical differences which have so much divided the churches of Christendom."

Members.

It will gratify the readers of the Herald, without doubt, to see the list of the gentlemen who composed this body. Their names are as follows :

Baptist Mission.—Rev. C. C. Aratoon, Calcutta ; Rev. C. B. Lewis, do. ; Rev. G. Pearce, do. ; Rev. W. Sampson, do. ; Rev. J. Thomas, do. ; Rev. J. Wenger, do. ; Rev. T. Morgan, Howrah ; Rev. W. H. Denham, Serampore ; Rev. J. Trafford, do. ; Rev. F. Supper, Cutwa ; Rev. J. Williamson, Beerbhoom ; Rev. J. Sale, Jes-

sore ; Rev. J. Anderson, do. ; Rev. J. C. Page, Burrisal ; Rev. T. Martin, do. ; Rev. R. Bion, Dacca ; Rev. R. Robinson, do. ; Rev. J. Johannes, Chittagong.

London Mission.—Rev. A. F. Lacroix, Calcutta ; Rev. J. Mullens, do. ; Rev. E. Storrow, do. ; Rev. W. H. Hill, do.

Cathedral Mission.—Rev. E. Yate, Calcutta.

Church Mission.—Rev. T. Sandys, Calcutta ; Rev. J. Long, do. ; Rev. E. Stuart, do. ; Rev. G. G. Cuthbert, do. ; Rev. B. Gejdt, Burdwan ; Rev. C. Neale, do. ; Rev. C. H. Blumhardt, Krishnagur ; Rev. J. Stern, do. ; Rev. C. Bomwetch, Santipore ; Rev. C. Kruckeberg, Chupra, Krishnagur ; Rev. F. Schurr, Kapasdanga, do.

Kirk of Scotland.—Rev. J. Ogilvie, Calcutta ; Rev. J. Anderson, do. ; Rev. W. White, do. ; Rev. J. W. Yule, do.

Free Church of Scotland.—Rev. D. Ewart, Calcutta ; Rev. T. Smith, do. ; Rev. T. Gardiner, do. ; Rev. J. Pourie, do. ; Rev. J. Fordyce, do. ; Rev. Lál Behári De, do. ; Rev. Behári Lál Singh, do. ; Mr. W. C. Fyfe, Chinsurah ; Rev. J. Bahttácharjya, Bansbaria.

Others.—Rev. J. Herdman, Chaplain Scotch Kirk, Calcutta ; J. C. Stanley, Esq., do. do. ; Rev. J. Mihue, Minister of Free Church, do. ; Rev. Dr. Boaz, Minister of Union Chapel, do. ; H. J. Muston, Esq., Treasurer Calcutta Tract So. ; H. Woodrow, Esq. ; R. S. Moncrief, Esq. ; E. B. Underhill, Esq., Sec. of Bap. Miss. So.

Progress of Missions in Bengal.

The first topic for the consideration of the meeting was brought forward by Rev. J. Mullen. He had prepared an elaborate paper "on the Progress made by Christian Missions in Bengal," in which he dwelt at length upon the results already secured. Having submitted his views to the Conference, a discussion ensued, at the close of which it was *resolved*, "That the members of this Conference express a general concurrence in the sentiments of the preceding paper. They consider that it gives a clear and comprehensive view of the progress of missionary work in Bengal, and of the position which it has now attained. They acknowledge with much thankfulness that the Lord has given to his servants sincere converts; many native churches with large congregations; and useful native assistants, of whom some have been ordained to the ministry; but they regret that hitherto no native church has begun to support its own native pastor. They find a complete material agency now available for the use of missionary laborers, and earnestly desire that they may be enabled to apply it most efficiently to the service for which it is intended. They regard also with much pleasure the preparation of the people generally for a more ready reception of the gospel, in the removal of some inhuman rites, and the decay of others; in increased knowledge of the follies of their own religions, and increased acquaintance with the gospel of divine grace. But while thankful for these marked signs of present progress, and of future sure success, they feel there is no reason for self-complacency in what has been done. They would rather humble themselves before the pure eye of God under a sense of their own deficiencies; and, surveying the vast field that remains unblest with the gospel, they pray for special grace that they may labor in the Lord's work with deeper piety, purer self-denial, higher motives, and more believing prayer."

Difficulties.

The next subject brought before the meeting was "the Peculiar Difficulties encountered by Missions in Bengal." Rev. A. F. Lacroix read an interesting paper on this topic; and a free conversation followed. In the end it was unanimously *resolved*, "That the members of this Conference concur in the views, so systematically and concisely presented by Mr. Lacroix, respecting the peculiar difficulties encountered by the gospel in this part of India. While aware that numerous obstacles, especially the greatest of all, the corruption of the human heart, oppose it in all countries, they consider that certain circumstances furnish special hinderances to it in Bengal; circumstances which are connected with the physical peculiarities of the country and cli-

mate; with the national character of the people; with the doctrines, observances and customs of their religious system; and with the position in which the missionary himself is placed. Some of these retard the labors and diminish the efficiency of the missionary himself. Others serve as bonds which hold the minds of the Hindoos in slavery, and prevent their free access to those Christian influences which missionaries are endeavoring to exert upon them. While acknowledging that the all-powerful grace of God can in every case triumph, and in numerous instances has triumphed over all obstacles, they consider that these peculiar circumstances, in their combined influence on the people generally, greatly delay the progress of the gospel. They, therefore, deem it both wise and right to employ special means for weakening their influence, and for rendering the gospel more accessible to the people; and they pray that they may receive grace from on high to adopt such means, with sound wisdom, and with the single motive of advancing the cause of the Redeemer."

Preaching in the Native Tongue.

Rev. J. Wenger read a valuable paper "on Preaching the Gospel in the Native Tongue"; and this was followed by another paper "on Vernacular Preaching and Itinerancies," written by Rev. J. Stubbins, of Cuttack, and read by the Secretary of the meeting.

Experience of an Itinerant.

In the second of these papers, we have the experience of one who sets a high value upon itinerant labors. The following extract will be read with great pleasure.

Orissa being a dry country, we usually take two native carts, one for our tent, and the other for supplies of food, clothing, and books; which I need not describe in detail. All our tours, unless under special circumstances, are performed on horseback. Our tent is pitched in the centre of a number of large villages or markets. We prefer the latter; only in some parts they are not very numerous. All these are visited, within a radius of four, five, or six, and occasionally as much as ten miles; and when the round is completed, which may occupy several days, we move on to another convenient encampment, then to another, till we accomplish a tour of one, two or three hundred miles; and are sometimes out from six weeks to two months together. I suppose, taking into account all our journeys to the villages, markets and festivals, we sometimes travel as much as a thousand miles during a cold season. In some parts of the district, a cart is as great a novelty as a balloon; such a thing has never been seen or heard of there; consequently there are no roads, except such as you make as you go along over the rice-fields. The cart-driver is therefore furnished with a native pickaxe

and spade, with which he cuts his way through the higher ridges in the fields. We have in addition two coolies; one to carry a light folding-bed with all its appurtenances, and the other to carry a banghy-box containing a few clothes, books, some food and cooking apparatus, a light chair or morah, and a small writing-case; so that in case the garries are not able to get up during the day, you have still food to eat and a bed to sleep upon, and you can generally get an empty house, shed or verandah to locate yourself in; if not, a good tree will furnish a shade by day and a little shelter by night.

We almost invariably commence our preaching opportunity by singing a page or so of any of our poetical tracts, the object of which is to attract a congregation; and having collected a few hearers, the speaker commences his address on any subject which may appear most adapted to his audience, sometimes taking as a text a passage from the poem he has been singing, sometimes a native sloke, sometimes a striking portion of Scripture, sometimes the remark of a bystander which he may have overheard, sometimes an incident which he may have seen, or an observation he may have heard on his way thither. Sometimes he may begin by addressing a few friendly inquiries to any given individual in the congregation, and founding his address upon some of the answers which may be given. There is one object to be accomplished, and that is ever to be borne in mind, viz., to lead man as a sinner to Christ the Savior; and every thing must have an ultimate bearing on that point. It is scarcely possible to lay down any rule as to the way in which this should be done. Very much must depend upon the circumstances of the time and the character of the congregation; but in every instance, I apprehend, every thing like abstruse argument is to be most scrupulously avoided. Perhaps we sometimes miss our mark, by giving the people credit for understanding more than they do, the educated as well as the more uneducated. The *argumentum ad hominem* is the only one that will effectually tell, and that too in their *current language*. It is of the last importance for the missionary to study and speak the *language of the people* in addressing a crowd. Let him reserve his Sanskrit plumes for his tent or elsewhere. This current language, however, cannot be acquired either from books nor even from the native Christians who are trained up under us, since they acquire our modes of expression. It must be picked up among the people.

In preaching, you will sometimes find a congregation, like so many statues, just as uninterested and unfeeling. This, of all things, I most utterly abhor. They are silent; they do not oppose; and this, to a novice, might be very pleasing. He might go to his tent and write in his journal: "Large congregation, very attentive, no opposition. May the impressions left be deep-

ened!" Whereas any one, knowing how the matter really stood, would more properly write: "Dead, dead, all dead! No feeling, no impression! When shall these dry bones live?" Wherever this horrible placidity manifests itself, leave your subject; make a dead pause; say something that will rouse either to laughter or rage; any thing is better than this dead sea. Tell some rather humorous tale; relate some incident; address some one person; bore him till he answers you. When you have got him to open his lips, go on with another question, and another, till you get the people fairly awake, and then revert to your subject. One preacher at home quoted Greek to awaken a sleepy congregation; and something of the same eccentric character is not unfrequently required in preaching to the natives.

Sometimes you have a directly opposite state of things to contend with. You no sooner begin, than you feel that you have got your hand into a wasp's nest. Then, of course, your object is to silence, or at all events to moderate. When I have had a thoroughly noisy crowd, who were determined not to hear, I have often found it a good plan to sing a verse or two; after a very few sentences, they almost invariably become quiet while you are singing. Then speak a few telling sentences; and when they begin to noise again, do you begin to sing, and then put in a few more sentences, and so on. By degrees they mostly become more quiet, and in the end perhaps very attentive; and then you can kindly show them the folly of opposition of the kind they have been practicing; that you come to them because you love them, and of course it is for them to judge, when they have heard, if what you say be true or false, and they ought to reject or receive it. If, however, every effort to secure attention fails, embrace the most favorable moment to say: "Well, brethren, it was my duty to bring you the offers of salvation. I have done so, and now I am going. Think of what you have heard. I shall be glad to see any of you at any time; salâm." Then retreat as quietly as possible. Never manifest hurry or confusion, and never let it be seen that you are driven away, though such be in reality the case. Opposition most frequently arises from one or two naughty spirits, and it may be necessary to answer them according to their folly. This may often be done by a few sarcastic but good-natured remarks, made with a little tact. If your opponent be a brahmin, you can sometimes say, "Are you aware, brother, what a dreadful sin you committed the other day, and the horrible punishment that awaits you for it? Oh, that pretty little daughter of yours, why did you sell her? Yes, you sold her in marriage for a little gain, because you are covetous! Where is wickedness like this? You encourage *kanyaddan* (daughter-giving) in the sudra; (here appeal to the people if it is not so;) but you have sold your own flesh and

blood." Rally him thoroughly, working at the same time upon the feelings and sympathies of the people by occasional references to them; and it will be next to impossible for him not to give in, only too glad to compromise the matter by so doing. At other times it may be necessary to expose their frauds and lies, and show that, according to their own books, they have no claim to the title of brahmin. Show up their blessings and curses by repeating a few of them.

When you have brought your opponents to a dead-lock, turn the subject into your original channel by some such remarks as this: "Well, now you see, all the objects of your hope are false, and you know a broken boat will never carry you safely over the sea of this world. But even, if they were true, if all your gods and goddesses were what they are represented to be, yet you and I are sinners, and we want a Savior. What have any of these, what have all combined, done to save us? Have any of them died for us? Could they die, would they die, if they could, for us? No, no! You have many gods but no Savior. Now I have come to tell you of a real Savior; of one who did die for you; on purpose for you. Oh, what love, what love was his!"

Sometimes it produces an admirable effect to commence with a solemn and impressive subject. I have occasionally preached on the shortness of human life and the immortality of the soul, till I have seen several in tears. This address I commonly commence with a sort of quotation, showing that at the longest we shall soon die, all die, that according to their own books, "Death sits on every one and is continually devouring," or according to another of their stanzas, "Human life is as a drop of water, standing tremulously on a lotus leaf;" that "death is God's peon (*Mrityurup Piyádá*) to summon man into the divine presence. You may conceal yourselves from the piyádas that man may send; you may excite their pity; you may bribe them; you may overpower them and make your escape; but where will you conceal yourselves from this piyáda? Hide yourselves in the deepest jungle or the darkest cave, he will find you out; flee to foreign shores or brave the trackless deep; go where you will, he will find you out. The tearful entreaties and agonizing wail of wives, children and friends excite not his pity; he turns a deaf ear to them all, your silver, your gold, your costly decorations. All, all that you esteem valuable, he despises and tramples beneath his feet. Your youth, your strength, your banded leaguers are but as straws before the whirlwind. What will you do? See, he is coming now, he is hastening to your village, is entering it now, is approaching your door, and so on."

Sometimes I expose their system by commencing with a quotation, shewing that, however much the objects of their worship might appear like reality, they are only illusions after all.

I very much like the plan of introducing

pertinent quotations from their own books and shastras into addresses. Some of them are very striking and beautiful; and my impression is that the people will generally understand your subject, as these references serve as a key. They are familiar with them; and doubtless such an address is more attractive to them, while it increases their respect for your character and person, as "a wise man who knows their books and system."

We provide ourselves with what, for the sake of convenience, we call the preacher's BAZAR BOOK. This is our constant companion. Into it goes every sloke or striking illustration; every new word that we may hear. It also contains a few outlines of addresses suited to different texts, subjects or occasions. This to a new missionary is especially valuable, and to him I would say, Never go out without your Bazar Book; note down there and then every new word, every effective argument or illustration, every useful proverb, every thing, in short, that may prove useful to you. So in reading native books. This book should be the missionary's companion, whether in the bazar, market, festival or study, and every thing should go into it. An important consideration with us is to attend festivals, whether far or near; and though some may question the propriety of going to such scenes of confusion, yet we can testify that some of the happiest results of our labors have been in connection with these festivals. Multitudes from remote villages and swampy or jungly districts come together, hear the word, and receive tracts or books; thus light is diffused into regions which we could not visit.

After considerable discussion among the members it was resolved, "That this Conference concur generally in the views now given by Messrs. Wenger and Stubbins of the sphere of vernacular preaching, and of the modes in which it may be best carried on. Amongst the various means employed in India for the fulfillment of the great commission, they regard the preaching of the gospel to the people in their own tongue, either by European missionaries or by preachers raised up in the country, as the work of highest importance. Though attended with difficulties, they consider it admirably adapted to the instruction of all who can be brought under its influence; but they regret that, owing to the state and constitution of native society, there are certain classes, such as the members of wealthy families, and nearly the whole female population, who are rarely reached by its agency. So important is it in their eyes, that they consider that every missionary, on arriving in the country, should endeavor so to master the language as to be able personally to engage in it; and while such as learn to speak it well should, if not otherwise directed by Providence, devote to vernacular preaching their entire attention, those who are

directed to other plans, should also give to it as much time and effort as they can. They consider that, owing to the state of the native mind, every department of vernacular preaching should receive the most careful study, in order that a missionary may be completely prepared for the various circumstances under which the Hindoos are addressed by him; and especially for the numerous objections with which they meet his exhortations. With a view to secure, as far as possible, the same hearers, they think that in the neighborhood of a missionary's house or station, preaching in the bazar to the heathen should be conducted with regularity and on system. They also approve highly of extensive itinerancies amongst villages and towns beyond the ordinary sphere of his labor; of visits to the great markets, and (in spite of certain disadvantages) of visits to the crowds attending the great melās and religious festivals. If practicable, such itinerancies should be regular and systematic, so that a missionary may revisit the same villages, or may remain at any place that seems peculiarly open to the gospel. Though not absolutely necessary, they think that in such itinerancies missionaries may, with great advantage, accompany each other, or be accompanied by native catechists; while their visits and their preaching should be followed up by a judicious distribution of suitable tracts and portions of the word of God. In looking at the results of vernacular preaching in Bengal, they acknowledge with regret, that though the majority of missionaries have been engaged, for many years, in various parts of the country in this department of missionary labor, it is a remarkable fact that, as compared with the amount of labor and journeying, the number of known conversions to which vernacular preaching to the heathen in the bazar by missionaries has immediately led, seems to have been small. Indirectly it has produced inquiry, brought inquirers into connection with Christians and Christian services; and in conjunction with other agencies has led to the formation of the native churches now existing. Especially has it contributed to that marked change in religious views, both as to the character of Hindooism and the worth of Christianity, which distinguishes the present generation of the Hindoos from those which have preceded it. Regarding these fruits as of the highest importance, the members of this Conference feel abundantly encouraged to continue preaching the word every where, sure that the promise will be fulfilled, that we shall reap, if we faint not."

A few members of the Conference objected to certain parts of the foregoing resolve; and they were allowed to enter their dissent among the official proceedings. Their language is as follows: "We dissent from that portion of the above reso-

lution respecting vernacular preaching, which pronounces it to be the department of missionary work of highest importance; and that for the following reasons, viz:

"1. Because the resolution is virtually a censure upon some of the most venerable missionaries who have ever labored in this land, who have been mainly employed in other departments of missionary labor, as Bible translation, education and the pastorate of native churches. We cannot join in a resolution which necessarily implies that these men have been employed only in subordinate departments of the work.

"2. Because in other places the resolution will probably be understood as implying this censure, in a greater degree than the discussions in the Conference showed that the members understood it; and, in the opinion of the dissentients, the Resolution is liable to such misconstruction.

"3. Because one effect of the resolution will be, to induce young missionaries, when entering upon their labor, to rush into the most difficult department of missionary work, before they are properly qualified for it, and will unduly excite prejudices in their minds against various departments of the work, before they are capable of exercising an independent judgment as to the comparative value of the several branches into which missionary labor is divided.

"4. Because we consider that in certain places, and for certain classes, vernacular preaching is not the most important branch of missionary work.

(Signed) THOMAS SMITH. JAMES OGILVIE.
JOHN ANDERSON. JOHN TRAFFORD.
JAMES LONG. EDWARD STORROW.
WILLIAM C. FYFE. JOHN FORDYCE.
LAL BEHARI DE."

Rev. John Pourie concurred in the third and fourth reasons of this "dissent."

English Missionary Education.

The next paper, "on English Missionary Education," was read by Rev. D. Ewart, then the senior member of the Free Church mission at Calcutta. It was an able and discriminating document.

Views of Mr. Ewart.

As this subject is receiving special attention in this country, at the present time, some account of the foregoing paper will be gratifying to the readers of the Herald. It discusses four topics, namely, "the peculiar sphere of English missionary education," "its special aim," "its real influence," "its success." What is said on the first of these topics, will be published entire.

English education can be of no use to the great masses of the population. The agricultural laborer, and even the village tra-

der, and the great body of those occupied in the various branches of mechanic labor, have no inducement whatever to spend eight, ten or twelve years of their lives in applying themselves to the acquisition of English literature and the sciences of the west. For these vast masses of human beings, the greatest boon that could be vouchsafed, in the way of merely secular education, would be the means of acquiring the power of reading and writing in their own tongue, and of casting up accounts in the vernacular way, with such improvements as the highly advanced state of modern education may suggest to the intelligent superintendents of vernacular schools and academies. But there is a numerous class of persons who belong to what may be called the middle ranks of the native population,—middle ranks, not as regards caste; for many of those alluded to are of the highest caste; but middle ranks, as regards wealth and worldly influence. These are to be found at all the zillah stations and chief towns. There are many openings for them in government offices, and in various branches of the public service. An English education opens the door for them, and facilitates their advancement to situations of trust and emolument. The youth of these classes, consisting of young brahmins, young vaidyas, young kaisthas of all grades and subdivisions, and multitudes of the weaver caste, and of others who cannot lay claim to be ranked among kaisthas, are most eager to be regarded as candidates for such situations as we have alluded to; and, in order to qualify themselves for employment, are eager in the pursuit of English literature and science. The consequence is, that in all towns or villages where a large number of these classes reside, an English school is no sooner opened than its benches are filled; and if it be conducted with any degree of efficiency, the numbers may not only be kept up, but increased day by day, and year by year.

The number of young brahmins who will be found in such schools is much more than many, perhaps, would venture to suppose. I have often found them to constitute nearly one-fourth of the whole. And when we consider what an influence brahmins have over the minds of the vulgar in this priest-ridden land, we may readily concede the mighty importance of the minds of that powerful and influential caste becoming imbued with the sound principles of modern philosophy, and with the pure and self-evidencing truths of the holy oracles. Of scarcely less importance is it that the vast tribes of Ghoshes, Mitras, Basus, Dattas, Dases, Des and the like, should be raised to the contemplation of truth in all its departments. How can this be done, in the present state of native society, save through education in one form or another? And the kind of education, suited to effect the desired end, is not that which nurses the overweening vanity of native youth, by leading them onward through the specula-

tions of philosophy, and the rigid demonstrations of science, without calling upon them to consider what they are, and what they ought to be, both with reference to time and eternity. It is that species of education which is aimed at by missionary institutions; in which science and literature and philosophy are made the handmaids of religion; and in which every branch of knowledge, which is not directly and purely religious, is at least made indirectly conducive to religion, and in some measure sub-religious.

We would then say that the middling classes of society, so far as wealth and influence form the basis of classification, constitute the peculiar sphere of this branch of missionary labor; and the places where these middling classes are to be found, are the localities where we are to put forth our efforts. But some may say, these are just the localities occupied by government schools and colleges. We would make no account of that. The government system of education may command the attendance at its schools and colleges of the sons of the wealthy classes; but it leaves the great mass of the middling classes untouched, and as yet has done almost nothing for the people at large. Let the missionary institution be placed side by side with the government college, and there the missionary will be ready to avail himself of any opportunities which the reception of a non-religious education may throw in his way; and he will be sure to receive into his own institution multitudes who cannot obtain entrance in the government seminary. I frankly avow that in my humble opinion the education in the missionary institution ought, as a matter of principle, to be free. But, without entering now upon the discussion of the principle, it is easy to see the power and influence which the offer of a free education gives the missionary over the minds of his pupils. They feel that they are altogether under his control and at his disposal; and that, as he admits them freely, so he is at liberty to forbid their attendance, without reference to any other consideration than the full exercise of his own judgment regarding their conduct.

But the best sphere for missionary educational institutions is a metropolis and its immediate suburbs. There are masses of all the different classes of men whose sons desire English education. These are gathered from many distant places, and will bring their youth with them, to have them educated under their own eye, and spending the evenings and mornings under the same roof as themselves. The father, uncle, brother goes to his shop, his office, or his peculiar line of business, whatever it may be, among the many departments of employment which the metropolis opens up, in the bazar, in the merchant's office, in the courts of law, or the government secretariats; at the same time the youths go to school, and are busily occupied during the hours when a guardian's surveillance can-

not be extended towards them. In the evening they both return home, the Baboo from his office, the boy from his school. There is a convenience in all this, which leads to the collection in Calcutta of a vast number of young persons; and we know not to what extent schools might be multiplied in this metropolis. The supply, during my experience, has not as yet got ahead of the demand.

The second topic is briefly discussed. "The special aim of English missionary education" "is, and always ought to be, the evangelization of the pupils." "We repudiate any other system." Mr. Ewart says. "than that which makes the conversion of sinners to God the chief end, and all the other machinery of the school as subordinate to this."

In considering the third branch of his theme, Mr. Ewart says: "Our missionary education convinces men that missionaries, who in these days cannot work miracles, are really zealous for their advantage and welfare in this world. And it convinces men that missionaries do not fear the spread of knowledge, and that they desire that the arguments which they bring forward on behalf of the gospel, should be tested and judged of by the same kind of criteria as are to be used in testing the truths of other arguments." "But the most marked influence," the paper states, "is the utter annihilation of some of the greatest difficulties with which missionaries have to contend in endeavoring to evangelize this people. The general education, coupled with the religious instruction, even where it fails to bring the youths to Christ, has a certain and powerful destructive tendency, as regards all confidence in the Hindoo shastras, and all regard to the distinctions of caste." Still further, it is argued, "Christian education elevates the moral tone, even of unbelievers; and just as the irreligious man in a Christian land may have a high standard of honor, which the decencies of a community, living under the influences of the pure and exalted morality of the gospel, force upon him; so the youth, who is disciplined and taught in accordance with the moral principles of the Bible, and is dealt with and treated on these principles, learns insensibly to respect these principles, and those who profess them and act upon them."

When speaking of the success of English missionary education, Mr. Ewart confines himself to the additions made to the church under the care of his own mission, believing that these will indicate the average results in other cases. "We were first in the field, in endeavoring to give full effect to this branch of labor; and we labored for several years without having many direct seals of our ministry. But of late, that is to say, within the last sixteen years, no year has passed away

without several being admitted into the church by baptism. Other laborers have followed us in the same path of operation, and, without having had to experience the initiatory difficulties against which we had to contend, have, as I believe, had at least equal, if not greater encouragement." It appears that seventy males and thirty-one females have been admitted to Christian fellowship by his mission since 1830, the results of educational labors, "with the exception of about ten" "Some few of these have fallen into sin, and been separated from the mission; but the great majority have proved steadfast and consistent Christians." Of the males, twenty-two are brahmins; of the females, five are brahminees. There are connected with the Free Church mission at Calcutta four preachers, three catechists, applicants for licensure, two probationary catechists, with several applicants for this office, and four efficient Christian teachers.

Mr. Smith's Views.

Rev. W. Smith, of the Church Missionary Society at Benares, prepared a very able paper for the Conference, which arrived too late for the discussions. Portions of it are published, however, with the "Proceedings"; and the following extracts will be read with interest at the present time.

1. Since the adults of this country *can* be converted, because some *have been*; since all missionary funds are supposed to be collected expressly for the purpose of teaching and preaching the gospel, is it right, it is asked, to deviate from this point, by going with these funds to assemble Hindoo and Mohammedan children by holding out the offer of secular instructions, (for which alone we know they attend our schools,) in order thus to allure them to read and to receive instruction in our sacred Scriptures? To say nothing of its appearing perhaps somewhat *infra dignitatem*, may not this procedure be supposed to bespeak a sense of weakness in our cause with regard to the adults; that they are too hard for us, and we, therefore, turn to their children, who promise an easier conquest? To say, Carry on both, preaching to the adults and teaching the children, is here to say nothing to the point. We all know that the same individual, who is employed all day in teaching children, cannot have much time or strength left to preach to the adults. The question, then, is: Is it right; i. e. is it in accordance with our one great object as missionaries, to carry out our Lord's last command; is it right, for the sake of thrusting one hour's Bible lesson down the children's throats, to spend five hours in teaching them secular knowledge?

2. There is one consideration which, I must say, has weighed much with me of late to make me doubt, if nothing else did, whether missionaries and missionary funds ought to be thus employed. It is the fact

that government are now coming forward so vigorously to carry on, and so liberally to aid education, and also are beginning to insist that all those employed by them, in whatever capacity, down to the recipients of a salary of Rs. 4 or Rs. 6 a month, shall at least be able to read and write their own language. So that there would appear no room to doubt that education to an extent sufficient to enable men intelligently to hear the gospel and judge of its claims, even allowing that they were not equal to this before, will soon spread through the country.

3. As to the effects of sound and severe mental training, from which much has been hoped, it should not be forgotten who they are whom we are thus training. They are as yet at the best but of a neutral character; and while we should train and discipline and arm to the teeth our Christian youth, should we not be wary in putting arms into the hands of those, and disciplining those, who ten to one may turn these weapons against us?

3. This, we know, has already happened. It is, indeed, a melancholy fact, of which we are all cognizant, that the greater the intellect, and the greater the extent to which that intellect has been cultivated, there is often the greater pride of heart and enmity to God manifested; and if, in the cause of the cultivation of that intellect, the truth of God has been one of the elements constantly brought under its notice, as in our mission schools, how painful to witness the perversion of its powers in ingenious devices to nullify or falsify that truth! or, the awful hardness and indifference with which it can master and set forth the evidences of that truth!

4. Doubtless, good has been effected through the instrumentality of such institutions here, and throughout the country. A large number of youth have been brought into familiar contact with the missionaries; their prejudices have been diminished; they have been put in possession of sound views on many subjects, and especially on religion; and have been made thoroughly acquainted with the peculiar doctrines of Christianity. But as to the number of conversions, we all, alas! know too well and lament, it has been very small. Here it has been said, that although the number has been small, yet their intrinsic value is much greater than that of converts generally, inasmuch as, being educated men, they are likely to exercise a much greater influence for good. Well, though a soul is a soul, whether that of an ignorant or a learned man, there is, no doubt, something in this observation; and we have some instances, thank God, of men educated in missionary seminaries who, having become Christians, are extensively useful.

In regard to village and bazar schools, he says:

These schools have not done much as auxiliaries to our chief work. One great

evil attending them is, that at Benares they cannot be carried on without a heathen or Mohammedan teacher at their head. A Christian teacher, even if we had many such to spare, which we have not, is unable to collect the boys. It is not my opinion; and in this, I believe, I agree with missionaries generally, that the funds of a missionary society should be expended in the support of these schools, any more than in the larger heathen schools and colleges. But if a missionary have local funds, or a government grant sufficient to defray their expenses, and good native Christians to assist him in visiting them, it is very well, and sometimes very desirable too, to have a few such schools in promising localities. They at least give us a kind of hold on the neighborhood, and bring us into close contact with the people, and familiarize the scholars with the truths and phraseology of the Scriptures.

Mr. Smith then asks, "What is to be done?" He answers the inquiry as follows:

Assuredly, a great work of preparation has been going on, and is still going on in this country. God, in his infinite mercy, and notwithstanding our infirmities, has been working by his servants, and souls have been converted to him. Of this there can be no doubt. And this is an unspeakable encouragement, *that God has owned us*. While then, humbly and heartily thanking him for his past mercies, and sincerely acknowledging all our sins, errors, negligences and ignorances, let us (I hope my brethren will pardon my presumption) gird ourselves afresh in the name of the Lord to the arduous conflict, and aim principally at two great objects, raising the moral and intellectual character of our native Christians, readers, and catechists; and teaching and preaching the gospel to the people at large, whether the adults in town and country, or the children in the schools, leaving secular education, trades, &c., to secular men and secular means. In all our missions we cannot and ought not to do this at once. But let us set ourselves to prepare the way, and call upon the committees of our different societies to assist us herein; so that within the period of some two or three years, no evangelist may be employed in teaching Euclid, or in managing a printing press, superintending tent-making, &c., but all engrossed in their own great vocation, teaching and preaching the Lord Jesus. The secular matters of our native Christians can be managed in a great measure by their own chiefs and elders, the missionaries merely stepping in, when they are unable to decide a case. Thus we should be fully at liberty to give ourselves to our one great work of watching for souls. In this way, considering the extent to which the knowledge of Christianity has already spread in the country, I have a strong conviction that great results would, under God, ere long manifest themselves.

Action of the Conference.

A free discussion ensued, as in other cases; after which it was *resolved*, "That this Conference concur generally in the views expressed by Mr Ewart on the subject of English missionary education. The Institutions specially formed for carrying it out are not, as some have thought, mere secular schools, intended to elevate the people in the ordinary elements of civilization and knowledge, but thoroughly Christian Institutions, whose aim is to lead all their scholars to the cross of Christ, and whose every department is pervaded by a Christian spirit, and rendered subordinate to religious ends. On no other condition could missionaries conduct them. They consider that such Institutions find their peculiar sphere in the great cities of India, or in localities where, with a great demand for English amongst the younger natives, government colleges and schools or other non religious schools are established, very deficient in the moral training of that interesting class, whose des re can be turned to the furtherance of the gospel. They consider that, in order to prevent these young men falling into infidel error, and to secure an introduction for the gospel amongst the higher classes of the community, these Institutions ought to be collegiate in their character, and give a complete education, both of the intellectual and moral nature of their students; so as to retain them to an age, when with matured minds and extended knowledge, they may appreciate the claims of the gospel. They consider, also, that to prevent the more secular branches of education from getting into excess, they should be guarded with jealous care; and that, to preserve their missionary character entire, one or more missionaries should not only superintend, but personally engage in conducting them. They consider, also, that as the value of these Institutions is directly connected with the maturity of their scholars' minds, the inferior schools in which but a smattering of English is received, and which the scholars leave while but young and ill-educated, are for missionary ends of comparatively little use. They consider that this plan of proclaiming the gospel has spread the knowledge of it extensively among the educated, and introduced it into respectable families not otherwise easily accessible to its influence; has prevented greatly the spread of infidelity among the young; has greatly diminished the power of the Hindoo priesthood and caste; and also led, in not a few instances, to the actual conversion of souls."

The Zemindary System.

One entire day was devoted to *the influence of the zemindary system on the progress of Christianity*. The subject was fully set forth in two papers, one prepared by Rev. F. Schurr, "on the influ-

ence of the system of Indigo-planting on the Spread of Christianity," and the other by Rev. J. C. Page, "on the Zemindary System and Christianity." The questions discussed in these papers were referred to a committee appointed by the Calcutta Missionary Conference on the indigo-cultivation, with the request that they would "kindly endeavor to compile information, and report upon it as soon as possible."

Improvements in Missions.

At the request of the Chairman, E. B. Underhill, Esq. submitted a highly suggestive paper "on Improvements desired in the Missionary Work in India." His object, he said, was to give a brief answer to the following queries: "What are the views entertained of the present position of the missionary work in India by the Committees and Directors of the Societies in England and America?" "And what are the improvements they desire to see introduced therein?" The thanks of the Conference were presented to Mr. Underhill for his views; and the Calcutta Missionary Conference were requested to take them into consideration, and publish the result in the religious periodicals.

Vernacular Christian Literature.

Rev. J. Long read an important paper "on a Vernacular Christian Literature;" but it does not appear that any action was taken by the meeting in relation thereto.

Vernacular Schools.

Rev. B. Geidt submitted an interesting statement respecting the "vernacular mission schools at Burdwan." After the discussion was concluded, it was *resolved*, "That this Conference consider Vernacular Day Schools to be institutions of considerable importance in missionary work. Every native church should have a Christian school for the instruction of its young people; and such schools may be made useful aids in promoting the evangelization of the heathen. Small schools, containing but a few scholars, giving the mere elements of knowledge, and placed under a heathen teacher, they consider a waste of effort and money. But experience has shown that good schools have furthered the cause of the gospel in times past, and continue to further it to the present day. In order to render them useful, their education should be rendered as high as existing schools-books allow; they should have at least one Christian teacher, and should be carefully superintended by the missionary himself. Such schools furnish excellent opportunities of preaching to adults; they help to secure the attention and confidence of the heathen generally; they facilitate the comprehension and appreciation of the gospel, and increase the number of those actually acquainted with it. In

regard to the missionary himself, they furnish profitable employment for him during those hours in which he is not engaged in more public preaching. The Conference has heard with pleasure of the success of the adult schools among the Christians of Burrisal, and thinks that the example set there may with advantage be followed by others."

Native Female Education.

This topic was introduced by a paper, which Rev. J. Fordyce had carefully prepared. Several members of the Conference expressed their views on the subject; and it was then unanimously resolved, "That the members of this Conference approve generally of the views expressed, by Mr. Fordyce in his paper on Native Female Education; that they deplore the peculiar and powerful difficulties in the way of its advancement, interwoven as these are with immemorial usages, and the domestic constitution of native society; that, whilst they thankfully acknowledge the self-denying efforts of the past, and their fruits in the conversion of souls, and in the formation of Christian families, they deeply feel the urgent necessity of bolder measures. Of long-tried plans in Bengal, the boarding school system has been most satisfactory in definite results; and they rejoice in the hopeful commencement of the zenana school scheme, both as a sign of progress, and as a new means of influence for the elevation of woman in this land. Further, whilst the members of Conference consider all the suggestions worthy of attention, they especially regard the increase of normal schools or classes as indis-

pensable to great progress, the speedy preparation of suitable books as most desirable, and the zenana scheme as entitled to hearty support and capable of large extension, at least in Calcutta. Most of all, they consider that missionary societies should deal with this department as an essential branch of their enterprise in India; and give it such a place in missionary reports, periodicals and meetings, as may be fitted to secure for this most difficult work a deep interest in the hearts of their supporters, and soay lead to increased prayerfulness and liberality for the promotion of a work most important in itself, and beset with special difficulties."

Appeal for Missionaries.

The Conference adopted, as their last act, an address to the "Committees and Boards of Management of the various Missionary Societies in Europe and America," with a view to call increased attention to the claims of India. This document presents a very strong case; indeed, there is no way of avoiding its conclusions. The following table is sufficient to justify all the earnestness which these brethren have thrown into their appeal:

Divisions.	Population.	Missionaries.
Beogal, . . .	45,160,000	103
Agra, . . .	30,250,000	60
Bombay, . . .	10,000,000	33
Madras, . . .	27,280,000	182
Punjab, . . .	5,600,000	5
Scinde, . . .	1,500,000	1
Nagpore, . . .	4,850,000	2
Hyderabad, . . .	10,666,000	
Oude, . . .	2,970,000	
Other States, . . .	28,500,000	

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GABOON.—Mr. Walker wrote from the Gaboon, January 21, as follows: "The attendance at our church on the Sabbath is very encouraging; and the school has not been in a more flourishing state for some years, so far as numbers are concerned. But I find it impossible to give to it any thing like the attention which it requires. It reports now between thirty-five and forty scholars. Of these fifteen board with me. The others are from the towns. If you can send us a teacher for the female school, we can have now a very good one."

ZULU.—Mr. and Mrs. Pixley arrived at Cape Town, on their way to the Zulu mission, December 22.

ANTIOCH.—Mr. and Mrs. Morgan arrived safely at Antioch on the 4th of February; so that the place where "the disciples were called Christians first," is now a station of the American Board.

NESTORIANS.—Under date of January 21, Mr. Breath writes as follows: "In consequence of the dispute between the Persian government and the English Ambassador, the latter has left Tehrân, and is now at Tabreez. He will probably remain at the latter place, until he shall receive instructions from his government. The Persians, on their part, are assembling and sending troops to their southern frontier, to be prepared for an invasion from India, should the dispute eventuate in war. Both parties profess to be earnestly desirous of peace."

CYLON.—Mr. Hastings wrote from Chavagacherry, his present station, in a letter dated December 28, using the following language: "Our work here is encouraging, though as yet we see but very few cases of special interest. The native pastor, Mr. Hunt, is doing well. The church seem united in him, and thus far my relations to him have been of the pleasantest nature. We have been much interrupted of late in our work

by sickness among the native assistants and the people generally. Fever prevails to a very great extent. There has been more than usual interest in the girls' school at Oodooville; and Mr. Howland is still much encouraged in his work at Batticotta. The rice crop has quite generally failed this year, from scarcity of rain; and the prospect now is that there will be much distress among the people."

SHANGHAI.—From a letter of Mr. Bridgman, dated January 5, the following extract is taken: "The year, now just passed, has been one of signal favors to us. While the judgments of the Most High have been abroad in this land, as in almost all the world, mercy and goodness have followed us. Civil war has been removed from our doors, and peace and quiet are restored to this city and vicinity. Harvests have been abundant, and commerce is again on the increase. The American trade, at this port, is now nearly equal to the whole of the American trade in China ten years ago. Shanghai is already the mart for foreign commerce."

In relation to a former native assistant of our Canton brethren, Mr. Bridgman writes as follows: "Laisun and his family have now been about two years in Shanghai. He is connected with an English house, and has been prosperous as a man of business, and has made liberal donations to some of the missions. On a corner of our city lot, near the place where we hope by and by to have a church erected, he has built a school-house at the cost of one hundred and seventy-five dollars, and she is supporting a small school of girls in it. He gives the house to the Board; but the school is hers."

SANDWICH ISLANDS.—A letter of Mr. Lyons, dated January 16, describes an annual meeting of the sub-pastors of Waimea. "Reports were read," he says, "some of which were quite long and interesting. One was three feet long, eight inches wide, and had twelve heads. I should like to send it to you just as it is. The penmanship is finely executed. One of the reports last year was about six feet long. This is quite a business meeting, and highly esteemed by the natives."

Mr. Lyons also speaks of the visit of Kamehameha IV. to Hawaii. "His object," Mr. Lyons says, "was to see this part of his kingdom, and address his subjects in different places on their various duties. Like his predecessor, he was not afraid or ashamed to speak on religious topics. In some districts he addressed large congregations on the Sabbath, and urged the people with all his eloquence to be righteous, to love and serve God."

Mr. Lyons reports the following sums as contributed by his people:—For the pastor's support, \$504; for foreign missions, \$200; for the erection of churches, in money, work, &c., \$1,156.

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Lewiston, 1st cong. so.	112 81
Mt. Vernon, J. Pierce,	10 00
Portland, A child's gift,	50
Yarmouth, Cong. ch. gent. 124,75;	
la. 57,44; m. c. 43,31;	225 50—348 81
Kennebec co. Conf. of chs. B. Nason, Tr.	
Hallowell, Cong. ch. s. s. for Armenian m.	10 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter-st. hea. sch. so.	12 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st cong. ch.	77 58
York co. conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunkport, South cong. ch.	
30; a friend, 5;	35 00
Lebanon, John Moody,	41 00—76 00
	524 39
South Paris, Cong. ch. m. c.	17 00
	541 39

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.	
Gilsum, H. M. Fish's s. s. class,	1 00
Keene, Gent. 59,25; la. 37,62; m. c. 18,02; la. Heshbon so. for Ind. miss. 15; Miss H. H. 1; boys' miss. so. for Mr. Cummings, Fnh-chau, 2,75;	133 64
Nelson, Cong. ch. and so.	14 17
New Alstead, do. 10; Miss Fay's s. s. class, 1;	11 00
Rindge, 1st cong. ch. and so.	104 00
Sullivan, Cong. ch. and so.	10 00—273 81
Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, S. C. 5; Mrs. A. M. C. 5;	10 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Brookline, Cong. ch. (of wh. fr. William Gilson, wh. and prev. dona. cons. SAMUEL H. GILSON an H. M. 50;)	63 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, 1st cong. ch. to cons. FRANCIS N. FISKE an H. M. 152; m. c. 11,41;	163 41
Hemiker, Cong. ch. char. asso. to cons. JOSEPH WADSWORTH an H. M.	135 51—298 92
Rockingham co. Conf. of chs. F. Grant, Tr.	
Atkinson, Cong. ch.	42 00
Derry, 1st ch. which cons. JOHN HUMPHREY an H. M.	100 00
Exeter, 2d cong. ch. and so. wh. cons. AMOS TUCK an H. M.	118 00
Portsmouth, North ch. 148,01; m. c. 48,40; la. 45,42; juv. so. 31,20; of wh. to cons. Miss ELIZABETH WALKER an H. M. 100;)	273 03
Rye, Cong. ch.	10 00
Windham, Pres. ch. and so.	52 00—595 03
Strafford Conf. of chs. E. J. Lane, Tr.	
Centre Harbor, Cong. ch.	20 00
Durham, do.	67 90
Farmington, Rev. D. D. Tappan,	10 00
Milton Mills, Cong. ch.	5 00
Meredith Bridge, B. T. Sanborn.	15 00
North Wolfboro', Cong. ch.	21 00
Ossipee, Cong. ch. and so. 35,50; s. s. 2,50; m. c. 12;	50 00—188 90
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Cornish, Gent. 11,30; la. 27,48;	38 73
Lempster, 1st cong. so.	13 00—51 78
	1,481 44

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bridport, Cong. so.	21 00
New Haven, do.	32 00—53 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Cong. ch. m. c.	10 00
Jericho Centre, La. cent. so.	10 00—20 00

Franklin co. Aux. So. C. F. Safford, Tr.	
Georgia, Cong. ch. and so.	7 00
Orange co. Aux. So. L. Bacon, Tr.	
Bradford, Juv. sew. so. for ed. of	
lea. chil.	23 50
Thetford, Thetford acad. for sel.	
near Kessab, Turkey,	10 00—33 50
Washington co. Aux. So. G. W. Scott, Tr.	
Plainfield, Cong. ch. m. c.	6 00
Windsor co. Aux. So. J. Steele, Tr.	
Woodstock, Cong. ch. m. c.	15 00
	134 50

MASSACHUSETTS.

Berkshire co. Aux. so. J. Sedgwick, Tr.	
West Stockbridge, Cong. ch.	82 35
West Stockbridge Centre, do.	20 00—102 35
Boston, S. A. Danforth, Agent,	
(Of wh. from Il. B. Hale, 8,50;)	3,615 54
Franklin co. Aux. So. C. Merriam, Tr.	
Sunderland, Cong. ch. and so.	80 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Monson, D. N. Coburn,	10 00
Springfield, G. Merriam, for int.	35 00—45 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, A friend,	5 00
East Hampton, Williston sem.	81 00
Northampton, B. Barrett, wh. and	
prev. dona. cons. Miss MARY	
DUTTON, of New Haven, Ct. an	
H. M.	50 00
South Hadley, 1st cong. so. gent.	
66,76, la. 68,36;	125 12—261 12
Harmony Conf. of chs. W. C. Capron, Tr.	
E. Douglas, Cong. ch. and so.	168 00
Sutton, 1st do.	90 00
Westboro', Evan. ch. and so.	42 78—300 78
Middlesex North and vic. C. Lawrence, Tr.	
Groton, Union ortho. ch. and so.	
wh. cons. Rev. WILLIAM WOOD	
and NORMAN SMITH II. M.	150 00
Townsend, E. Spaulding,	15 00—165 00
Middlesex South.	
Lincoln, La. miss. sew. cir. 66;	
Miss Fiske, 10;	76 00
Southboro', Evan. ch. and so.	26 79
W. Needham, Cong. ch. and so.	39 00
Marlboro', Cong. ch. and so. wh.	
and prev. dona. cons. DAVID B.	
GOODALE an H. M.	76 00—217 79
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Brookline, Harvard ch. and so.	328 72
Roxbury, Elliot ch. and so. gent.	
56; la. 187;	243 00
W. Roxbury, m. c. 11,57; H. D. 1;	12 57—584 29
Palestine Miss. So. E. Alden, Tr.	
Scituate, Cong. so.	31 29
South Braintree, Juv. miss. so.	5 07
South Weymouth, Cong. ch. 61;	
m. c. 33,13;	94 13—130 49
Taunton and vic.	
Taunton, Trin. cong. ch. and so. wh. cons.	
LLOYD FRENCH, JOHN T. CARTER, and	
Mrs. CYNTHIA RICHMOND H. M.	305 00
Worcester co. North, B. Hawkes, Tr.	
Ashburnham, Cong. ch. and so. 25,10;	
C. F. 10;	35 10
Worcester co. Central Asso. W. R. Hooper,	
Tr.	
Princeton, Cong. ch.	44 33
	5,916 79
A friend, 2; Billerica, Rev. J. G. D. Stearns,	
10; Chelsea, Broadway ch. m. c. 69,29;	
la. cir. 34; Winnisimmet ch. and so. m.	
c. 61,70; East Cambridge, evan. cong. ch.	
m. c. 12,55; Holmes' Hole, cong. ch. and	
so. 15; West Newton, Mrs. E. H. Bab-	
cock, 20;	224 54
	6,141 33

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.	
Newtown, Cong. ch.	26 25
Stratford, B. Peck,	5 00—31 25
Hartford co. Aux. So. A. W. Butler, Tr.	
East Windsor, 52,23; a family,	
23,75;	75 98

Glastenbury, D. H.	50 00
Hartford, Centre ch. m. c.	10 37
Manchester, 1st so.	53 00—189 35
Middlesex Asso. E. Southworth, Tr.	
Westbrook, Cong. ch.	39 49
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, United m. c. 9,50; South ch.	
m. c. 7,50; Yale college, 12,10; Henry	
White, 100;	129 10
New Haven co. East, F. T. Jarman, Tr.	
Wallingford, Cong. ch.	3 00
New Haven co. West, A. Townsend, Jr., Tr.	
Middlebury, Cong. ch. and so.	45 00
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
Bozrah, Fitchville, Coll.	60 00
Griswold, Jewett City, m. c. 17,47;	
gent. 35,38; la. 17,15;	70 00
Lebanon, 1st so. gent. 26,95; la.	
29,67; Exeter so. m. c. 4,25;	
Goshen, 89; m. c. 21,50; to cons.	
JABEZ McCALL an H. M.	171 37
Ledyard, Coll.	38 00
New London, 1st cong. ch.	25 00
Norwich, Main-st. ch. (of wh. fr.	
Wm. A. Buckingham, wh. cons.	
Mrs. CATHARINE W. RIPLEY, of	
Brooklyn, N. Y. an H. M. 100;)	
168,50; 2d and Main-st. m. c.	
21,53;	180 03
Preston, 1st so. 48; s. s. 5;	53 00—597 40
Tolland co. Aux. So. E. J. Smith, Tr.	
Hebron, Gent. 46,76; la. 29,27; m.	
c. 18,83; s. s. 5,14; wh. cons.	
JAMES W. JAGGER an H. M.	100 00
North Coventry, Gent. 64; s. s.	
1,10;	65 10
Rockville, 2d cong. ch.	194 23
Somers, Cong. so.	11 24
So. Coventry, Village ch.	18 00
W. Stafford, Cong. ch. and so.	11 00—399 57
Windham co. Aux. So. J. B. Gay, Tr.	
Brooklyn, Gent. 59,75; la. 70,40;	
m. c. 31,77;	161 92
Central Village, Ch. 50; m. c. 30;	80 00
Sterling, M. B.	5 00
Voluntown and Sterling,	17 00—263 92
	1,698 08

Legacies.—Hartford, Miss Nancy Ann Mather, by E. N. Kellogg, 200; West Stafford, Miss C. L. Patten, by Asa Patten, Ex'r, 10;	210 00
	1,908 08

RHODE ISLAND.

North Scituate, Cong. ch. 5,24; Providence, X. Y. Z. 10; Richmond-st. cong. church, 282,28; High-st. cong. ch. (of wh. from A. C. Barstow to cons. SARAH S. BARSTOW an Il. M. 100;) 213,25; m. c. 27,33;	538 10
--	--------

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.	
C. S. Little, New York, Tr.	
A friend,	10 00
Amity, Ref. D. ch.	10 00
Bethlehem, 2d do.	80 00
Brooklyn, South do.	14 00
Caroline, R. D. ch.	5 00
Claverack, 1st do.	10 00
East Rhinebeck, s. s.	2 00
Hurley, R. D. ch.	102 78
Green's Lake, s. s.	5 00
New York, North-west R. D. ch.	40 00
23d st. for Arcot m.	30 00
Niskayuna, R. D. ch.	30 00
Rhinebeck, do. to cons. Rev. HENRY D. DATER of Hyde Park an H. M.	65 00
Tarrytown, R. D. ch.	63 00
Upper Red Hook, R. D. ch. m. c.	14 00
Utica, R. D. ch.	320 97—771 75
Geneva and vic. G. P. Mowry, Agent.	
Geneveo, Pres. ch.	100 00
Geneva, W. H. S.	2 00
Phelps, 1st pres. ch.	27 77—129 77

Greene co. Aux. So. J. Doane, Tr.
 Catskill, Miss H. 10; Mrs. W. A. 5;
 New York and Brooklyn Aux. So. A. Mer-
 win, Tr.
 (Of wh. fr. W. E. Dodge, 1,000; W. B.
 Isham, 50; E. Crary, 50; West 23d st.
 pres. ch. 60,23; Brick pres. ch. 206,87;
 Central pres. ch. 121,11; 14th st. pres.
 ch. 575,28; Madison Square pres. ch.
 485,28; Allen st. do. 78,80; Spring st.
 do. 79,67; Eleventh pres. ch. 100;
 Westminster, pres. ch. 20; Brooklyn,
 1st pres. ch. 415,15; C. J. Stedman,
 200; Mrs. Olivia Phelps, 100; Rev. J.
 N. Lewis, 20; 2d pres. ch. 247; Anson
 G. Phelps, 1,000;) 5,281 45
 Otsego co. Aux. So. D. H. Little, Tr.
 Middlefield Centre, Miss MARY ANN
 INGALLS, wh. cons. her an H. M. 100 00
 St. Lawrence co. Aux. So. H. D. Smith, Tr.
 Champlain, A friend to cons. SILAS
 P. HUBBELL and SIDNEY B. HUB-
 BELL H. M. 200 00
 Oxbow, R. H. King, 20 00
 Potsdam, Mrs. J. H. E. 10; J.
 G. 2; 12 00
 Stockholm, Mrs. Rhoda Skinner,
 dec'd, 25 00—257 00
 6,557 97

Arkport, J. H. 5; Attica, 1st pres. ch. m.
 c. 20,76; Chittenango, Mrs. J. I. W. 5;
 Essex, pres. ch. 27; Fairport, cong. ch.
 17; Gilbertsville, pres. ch. 50,75; Hud-
 son, pres. s. s. for Dea. John Hermdtzt,
 Nestorian m. 30; Miss M. 50c; Johns-
 town, Rev. J. P. Fisher, to cons. Rev.
 JOHN P. WESTERVELT an H. M. 50;
 Kortright, Bencv. so. 4; Livonia, pres.
 ch. 20; Strykersville, Mrs. E. G. 2; Tar-
 rytown, L. Lee, for Armenian m. 5;
 Sophia and Abby C. 4; West Chester,
 Mrs. G. M. Wilkins, 25; Willsboro',
 cong. ch. and so. 14,25; Westernville, a
 lady, 30; Yonkers, pres. ch. 83; 393 26
 6,951 23
Legacies.—Catskill, Henry Whittelsey, by
 John M. Donnelly, Ex'r, 357,15; Green-
 ville, Hannah Hollister, by David Hall,
 Ex'r, 58; Owego, Wm. Platt, by G. P.
 Mowry, 100; Troy, S. W. Dana, by R. D.
 Silliman, Ex'r, (prev. rec'd, 350;) 60; 575 15
 7,526 38

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.
 Little, Tr.
 Two little sisters, 1; private dona.
 for debt, by Rev. T. B. Romeyn,
 20; savings bank of Willie Skill-
 man, 4,30; 25 30
 Bedminster, R. D. ch. 55 00
 Bergen Neck, do. 3 02
 Blawenburgh, do. 80 25
 Branchville, do. 13 00
 Middletown, do. 20 00
 Pompton Plains, do. 25 15—221 72
 Belvidere, 2d pres. ch. to cons. Rev. THEO-
 DORE BYINGTON of Belvidere and Rev.
 AUSTIN HAINES of Hamburg H. M.
 100; J. M. Paul to cons. GEORGE GREEN
 an H. M. 100; Madison, pres. ch. coll.
 and m. c. 81,36; 281 36
 503 08

PENNSYLVANIA.

Athens, Pres. ch. 15; a friend, 5; Equi-
 nunk, W. H. H. 5; Philadelphia, West-
 ern pres. ch. T. Potter, 50; W. E. T. 10;
 Mrs. T. 5; Coates st. pres. ch. Mrs. H.
 B. Lentz, 30; G. A. Bowen, 10; Mrs. L.
 2; Arch st. pres. ch. m. c. 60,17; W. C.
 Coates, 25; Mrs. C. 10; Mrs. W. W. 10;
 indiv. 10; 1st pres. ch. cash, 30; 3d
 Ref. D. ch. Scudder miss. so. for Rev. E.
 C. and J. W. Scudder, 100; Wellsboro',

m. c. 10; J. F. C. 1; West Philadelphia,
 pres. ch. wh. and prev. dona. cons. Mrs.
 EVELINE E. BUTLER an H. M. 85; 473 17

DELAWARE.

Cool Spring, Pres. ch. D. E. 2 00

MARYLAND.

Baltimore, Fem. mites so. for *Sophia Howard*,
Ann Gilman, *J. S. Purviance*, *J. M. Ridge-*
ley, *E. E. Coleman*, *Johanna Ridgeley*, *Har-*
riet W. Neilson, Ceylon, 140; for ed. of
 hea. chil. 60; 200 00

VIRGINIA.

Prince Edward, Mrs. E. H. Dupuy, 15; A.
 H. Whitteker, 6; 21 00

NORTH CAROLINA.

Legacies.—Kirtland, E. W. Chambers, by
 B. Kirkpatrick, 99 00

OHIO.

By G. L. Weed, Tr.

Cincinnati, 1st ortho. cong. ch. m.
 c. 30; 2d pres. ch. m. c. 14,80;
 C. P. B. 10; 8th pres. ch. m. c.
 4,15; Welsh cong. ch. 41,28; 103 23
 Circleville, Pres. ch. 20; s. s. 40; 60 00
 Columbia, Cong. ch. 4 00
 Columbus, 2d pres. ch. m. c. 16;
 A. B. 5; 3d pres. ch. 14; 35 00
 College Hill, Pres. ch. 2; m. c.
 8,23; O. F. college, m. c. 5; 15 23
 Dayton, Union con. 13 45
 Delaware, 2d pres. ch. 43 17
 Glendale, Pres. ch. 33,15; m. c.
 13,85; s. s. 3; which cons. Rev.
 JNO. COVERT an H. M. 50 00
 Homer, 1st pres. ch. 15 00
 Kingston and Porter, 1st pres. ch. 33 00
 Newark, 2d pres. ch. wh. and prev.
 dona. cons. Rev. S. J. HUMPHREY
 of Newark, and Rev. HUGH MC-
 BRIDE, of Kirkersville, H. M.
 29; s. s. 9,24; 38 21
 Oxford, J. Fisher, 10; Ary, 1; 11 00
 Pataskula, South Fork, Pres. ch. 6 00
 Putnam, Pres. ch. 2 50
 Reynoldsburg, do. bal. 8 30
 Rockville, do. do. 1 50
 Twenty Mile Stand, N. Scott, 78
 Walnut Hills, Lane sem. ch. m. c.
 15,66; C. P. 25c; 15 91
 Wheelersburg, Rev. L. Kelsey, 5;
 Mrs. K. 5; little Frankie, Charles
 and Eddie Kelsey, 2; 12 00
 468 31
 Ded. disc. 2 00—466 31

Ashtabula, 1st pres. ch. 16; Defiance, do.
 7,75; Gallipolis, 1st pres. ch. 8; Mad-
 ison, cong. ch. m. c. 11; Marietta, cong.
 ch. m. c. 17; Massillon, pres. ch. m. c.
 12; Newbury, Miss M. C. 2; 73 75
 540 06

INDIANA.

By G. L. Weed, Tr.
 Aurora, Pres. ch. 15 00
 Bedford, Mrs. L. K. B. 5; Miss E.
 B. H. 5; Mrs. L. D. B. 4; pres.
 ch. m. c. 4; 18 00
 Columbus, R. G. 6 00
 Bloomington, Prof. E. Ballantine, 10 00
 Danville, Pres. ch. 11 00
 Franklin, do. 13 00
 Gosport, G. A. M. 1,25; Elmira S.
 15c; Bethany ch. 15; Rev. T. S.
 Millegan, 10; 26 40
 Lawrenceport, Pres. ch. 18 90
 Madison, Miss Stephens's bible
 class, 15 00
 Rob Roy, Pres. ch. 11 00
 Shilo, do. 20 00
 Spencer, J. I. 5; Mrs. A. 2,50;
 Mary and Melissa M. 50c; 8 00

Rockville, A. F.
De Kalb, A. F.

10 00—182 30
2 00
184 30

ILLINOIS.

By Rev. I. M. Weed.
Cass, Mr. Bartlett's cong. 23 50
Chicago, N. E. ch. 41,14; 1st pres.
ch. 75; F. H. Boyden, to cons.
Mrs. ADELIN BOYDEN an H. M.
100; 3d do. 40; 256 14
Crete, Cong. ch. 10 70
Dupage, Pres. ch. 6; R. Strong,
25; Mr. B.'s chil. 1,25; 32 25
Galesburgh, 1st pres. ch. 3 63
Granville, Pres. ch. wh. and prev.
dona. cons. Rev. V. LEROY LOCK-
WOOD an H. M. 15 55
Kewanee, Cong. ch. wh. and prev.
dona. cons. Rev. CHARLES H.
PIERCE an H. M. 29 00
Joliet, Cong. ch. to cons. Rev. L.
H. Loss an H. M. 50 00
Lacon, Pres. ch. 83 32
Knoxville, do. 29 00
Lisbon, Friends, 12 00
Naperville, Cong. ch. 17 00
Rockford, 2d cong. ch. to cons. R.
K. TOWNE and RALPH EMERSON,
Jr. H. M. 238,06; THOMAS D.
ROBERTSON, wh. cons. him an
H. M. 100; G. A. SANFORD, wh.
cons. him an H. M. 100; female
sem. for schs. 20; 458 06
St. Charles, Cong. ch. 20,75; s. s.
5,25; 26 00
Waukegan, Cong. ch. 40,52; chil.
1,75; 42 27
Wethersfield, Cong. ch. to cons.
Rev. WILLIAM F. BARTLE an H.
M. 46 00
Unknown, by Rev. L. P. Crawford, 3 00
1,137 44
Ded. disc. 7 97, 1,129 47
Augusta, Pres. ch. 42 00
Belleville, do. 25 00
Chicago, 3d do. s. s. 17; for Mrs.
Munger's sch. 30,50; Bethel miss.
s. s. 18,10; ded. disc. 25c.; 65 35
Como, 1st cong. ch. m. c. 1 00
Fairview, Ref. D. ch. s. s. 20,25;
H. H. H. 10; 30 25
Lamoille, Cong. ch. 3 00
Pittsfield, do. 13 25
Plymouth, Pres. ch. 9 00
Quincy, Mrs. M. Bullard, 10 00
Springfield, 2d pres. ch. 50 00
Wethersfield, Rev. W. F. Vaill, 5 00—253 85
1,383 32

MICHIGAN.

By Rev. O. P. Hoyt.
Almont, 12 25
Chelsea, 5 16
Flint, 62 20
Grand Rapids, Cong. ch. 10 00
Kalamazoo, do. 7 00
Lima, 2 41
Romeo, 90 87
Vermontville, 26 00
Rev. A. B. C. 5; Mrs. C. 2,50; 7 50—223 39
Adrian, 1st pres. ch. 51 00
Bertram, John Borden, 50 00
Detroit, 1st cong. ch. 96,42; m. c.
30,50; 126 92
Grand Rapids, E. W. Winchester,
wh. and prev. dona. cons. MARTHA
A. WINCHESTER an H. M. 65 00
Holland, A singing class of Dutch
Ref. ch. 30 00
Jonesville, Kappa, 3; pres. s. s. for
ed. in Madura, 5; 8 00
Troy, 2d pres. ch. miss. asso. 28 76—359 68
583 07

WISCONSIN.

By Rev. I. M. Weed.
Caledonia, Cong. ch. 3 00
Oconomowoc, do. 17 00
Milwaukee, Plymouth ch. 125 00
Waupaca, Pres. ch. 8 00—153 00
Beloit, H. B. 2; Shullsburg, cong.
ch. 8; 10 00
163 00

IOWA.

By Rev. I. M. Weed.
Le Clair, Cong. ch. 10; Wayne, do. 12; 22 00
Brighton, M. R. 3,85; a bal. 15c.; 4 00
Davenport, Cong. ch. 25 50
Maquoketa, M. 5 00
Tipton, Rev. M. K. Cross, 10 00—44 50
66 50

MISSOURI.

Little Osage, Pres. ch. 10 00

KENTUCKY.

Covington, J. M. Preston, 20 00

TENNESSEE.

Knoxville, 2d pres. ch. m. c. 72,56; J. H.
C. 10; 82 56

MINNESOTA TERRITORY.

St. Anthony, 1st cong. ch. 27,50; m. c.
12,50; 40 00

OREGON TERRITORY.

Hillsboro', Rev. E. Ellis, 10 00

IN FOREIGN LANDS, &c.

Cape Town, by Dr. Scudder, 7 00
Dwight, Cher. na. m. c. 1,85; Park Hill,
m. c. 29; 23 85
India.—Bombay, D. Leith, 50; Mrs. Leith,
25; R. Knight, 25; J. Hunter, 30; J. T.
Molesworth, 25,50; J. Sprague, 25; Maj.
Ward, 20; D. Davidson, 25; W. H.
Payne, 10; J. Lodge, 62,50; J. William-
son, 10; Miss Abercrombie, 21,15; A.
Lyon, 2,50; T. Graham, 2,50; Satara,
indiv. 106,12; Madras, for schs. 614,54;
W. H. Bayley, 48,56; 1,103 37
Turkey.—Constantinople, a missionary and
wife, to supply the lack of service in the
United States, 100; a de'd child of a
missionary, 4,41; Bebek, Ps. 1,026; Cesa-
rea m. c. 688,44; Haskeny, m. c. 711;
Koom-kapoo, do. 324,50; ch. for sup. of
pastor, 826; do. for sup. of sch. 413,35;
Pera, m. c. 1,405,50; Erzeroom, m. c. 7;
Khanos, Malo, 1,13; 274 54
Scottville, C. E., O. S. B. 3 00
Wheelock, Choc. na. Ch. 50 00
1,461 76

Legacies.—Rev. John Scudder, by P. R.
Hunt, 200 00

1,661 76

Donations received in March, 23,229 89

Legacies, 1,084 15

\$24,314 04

TOTAL from August 1st to
March 31st, \$183,014 02

CHILDREN'S FUND FOR EDUCATING
HEATHEN CHILDREN.

Amount received in March, \$400 63

DONATIONS IN CLOTHING, &c.

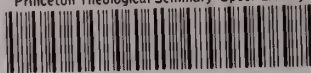
Leicester, Ms. Missionary Herald, fr. Rev.
P. Cummings, 10 00
Union, N. Y. A box, fr. la. of pres. so. for
Mr. Tyler, Zulu m. 45 00

For use in Library only

For use in Library only

I-7 v.51/52
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 7898